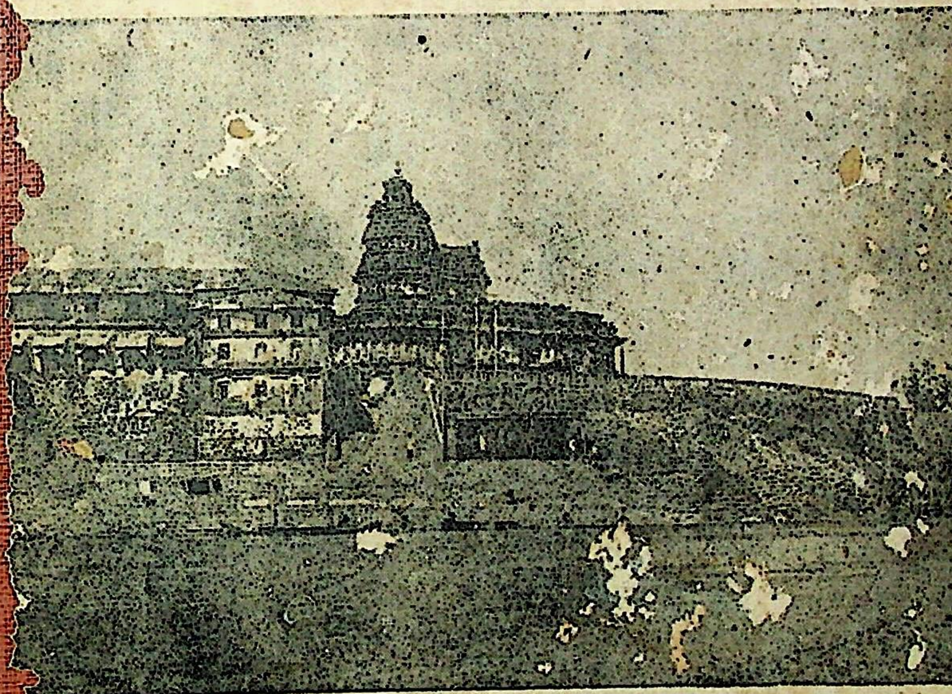
॥ पञ्चदशी ॥



(Sringeri and the River front)

PANCHADASI

(With English Translation [illegible] Notes)

|| श्रीगुरुभ्यो नमः ||

श्रीमत्परमहंसपरिव्राजकाचार्यसार्वभौम-

श्री भारतीतीर्थ श्री विद्यारण्यमुनि प्रणीता

पञ्चदशी

PANCHADASI

WITH ENGLISH TRANSLATION AND NOTES

BY

SRI JNANANANDA BHARATI SVAMINAH

WITH THE FOREWORD OF

SRI T. L. VENKATARAMA AIYAR

Retd. Supreme Court Judge &

President, Akhila Bharata Sankara Seva Samiti

AND AN INTRODUCTION BY

SRI VIDYASANKARA BHARATI SVAMINAH

of Sri Gayatri Peetham, Machilipatnam.

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THE PUBLISHER'S NOTE

We have great pleasure in placing before the public this edition of the well known Vedanta classic Panchadasi with an English Translation and notes from the pen of Sri Jnanananda Bharati Svaminah.

We offer our grateful thanks for the kindness with which His Holiness Sri Vidya Sankara Bharati Svaminah of Gayatri Peetham, Machilipatnam, and Sri T. L. Venkatarama Aiyar, Retired Judge of the Supreme Court of India and President of the Akhila Bharata Sankara Seva Samiti, readily responded to our request for an Introduction and Foreword.

We record with great gratitude the generous help rendered by our Vice-President Gurubhakta-Siromani Sri V. Vaidyasubramania Aiyar towards this publication in several ways.

Our thanks are also due to the Sri Vani Vilas Press, Srirangam, for printing this with their usual neatness and efficiency.

We deem ourselves supremely blessed in that His Holiness Sri Jagadguru Mahasannidhanam who is the illustrious successor of the illustrious authors of Panchadasi in the Sringeri Sarada Peetham has been

pleased to favour us with His gracious Srimukham and particularly in that we are able to place it at His holy feet on the auspicious occasion of His Vardhanti with our devout prostrations.

Y. Sangameswara Sarma,
Sivarama Ganapati Ghanapathigal,
Secretaries.
29—10—1970

R. Ramaswami Aiyar,
President,
Sri Jnanananda Grantha
Prakasana Samiti.



शृङ्गेरी श्रीजगद्गुरु श्रीमदभिनवविद्यातीर्थस्वामिनः ।

॥ श्रीः ॥



श्री शृङ्गेरी जगद्गुरु महासंस्थानम्, श्री शारदापीठम्।

श्रीमत्परमहंसपरिव्राजकाचार्यवर्य पदवाक्यप्रमाणपारावारपारीण यमनियमासन-
प्राणायाम प्रत्याहार धारणाध्यानसमाध्यष्टाङ्ग योगानुष्ठाननिष्ठ तपश्चक्रवर्त्यना-
द्यविच्छिन्न श्रीशङ्कराचार्यगुरुपरंपराप्राप्त षड्दर्शनस्थापनाचार्य व्याख्यान-
सिंहासनाधीश्वरसकलनिगमागमसारहृदय सांख्यत्रयप्रतिपादक वैदिकमार्ग-
प्रवर्तक सर्वतन्त्रस्वतन्त्रादि राजधानी विद्यानगर महाराजधानी कर्णाटक-
सिंहासन प्रतिष्ठापनाचार्य श्रीमद्राजाधिराज गुरुभूमण्डलाचार्य ऋष्यशृङ्ग
पुरवराधीश्वर तुङ्गभद्रातीरवासि श्रीमद्विद्याशङ्करपादपद्माराधक
श्रीजगद्गुरु श्रीचन्द्रशेखरभारतीस्वामि गुरुकरकमलसञ्जात
श्रीजगद्गुरु शृंगेरी

श्रीमदभिनवविद्यातीर्थस्वामिभिः

अनुगृहीतं

॥ श्रीमुखम् ॥

सुखदुःखप्रवाहे जन्मजरामृतिचक्रे परिभ्रमत्सु लोकेषु विवेकिनः परिशीलयन्ति किमस्य मूलं, कथं वा विमुक्तिरस्मादिति च। तादृशान् विवेकिनः सम्बुद्बोधयितुं कृतार्थयितुं च मनीषिणः ऋषयः जगज्जनयितुः कृपावारिनिधेः परमेश्वरस्य आद्योपदेशं वेदं साधारणजनस्य दुरवगाहमाकलय्य तत्तात्पर्यावगमकान् नैकान् प्रबन्धान् प्राणैषिषुः— ब्रह्मसूत्राणि, भगवत्पादशारीरकभाष्यं, वार्तिकम्, तद्व्याख्यानानि च बहूनि। तथापि मन्दमतीनां तत्त्वजिज्ञासूनां अभीप्सितं असिद्धं

मन्वानाः अनुकम्पापरायणाः श्री विद्यारण्यमहास्वामिनः पञ्चदश-प्रकरणोपेतां नाम्ना वेदान्तपञ्चदशीं ग्रन्थं सुलभसुलभं बहुप्रकारं तत्त्वावगमकं पुरातनमनीषिजनसिद्धान्तावबोधनाय अतन्वत। अयं सर्वत्र सर्वेषु सूरिषु चिरेण प्रसृतः प्रथितश्च।

श्रीज्ञानानन्दभारतीस्वामिनः तत्त्वचिन्तनपराः शमादिगुणशालिनः गुरुभक्तिपरायणाः तां पञ्चदशीं आंग्लभाषाविदां तत्त्वजिज्ञासूनां सुलभावबोधाय आंग्लभाषया सविवरणं अनूद्य महतीमुपकृतिमतन्वन्। वयमिदं विलोक्य अनन्दाम। वदान्यवरेण्याः गुरुभक्तशिरोमणयः शीलशालिनां प्राग्रहराः श्री वैद्यसुब्रह्मण्यार्याः मुद्रणप्रकाशनयोः साह्यं ददतीति तेषां गुणगौरवं द्योतयति। वयं च मोदामहे। दीपावलीदिवसे प्रसरन्नयं ग्रन्थः जिज्ञासुजनस्य तत्त्वप्रकाशने दीपः संपद्यताम्। श्रीशारदाचन्द्रमौळीश्वरौ वर्षिष्ठान् श्री ज्ञानानन्दभारतीन् श्रेयसा समभिवृद्धान् विधत्तामिति आशास्महे।

विद्यातीर्थः।

4—10—70

शृङ्गगिरिः

PREFACE

More as an exercise to keep my restless mind engaged than with any view to publication, I attempted to translate with English or Tamil some of the Prakaranas and Stotras of Sri Sankara Bhagavatpada. That habit led me to translate the Panchadasi also into both those languages. As my aim was to secure some accuracy rather than any literary merit, the language used is necessarily halting and even somewhat unintelligible in some places. I have thought it proper therefore to add some occasional notes. But I must warn the reader that the book is least fitted to be glanced over as a pastime but its contents must be earnestly imbibed sitting at the feet of a competent teacher. It will be sufficient for me if the translation makes any reader such an earnest student.

The original Text is studded with quotations at every step from the Upanishads, the Bhagavad Gita, the Brahma Sutras, Yoga Vasishtha and the Puranas and also from the works of Sri Sankara Bhagavatpada, Sri Suresvaracharya, Vivaranacharya and others. Partly due to the want of an adequate Library for reference and mostly due to my own scanty knowledge and declining health, I have not attempted to give the exact references to those quotations except in a very few places. If the reader is particular, he must hunt them out for himself.

I thankfully acknowledge the great help given me by Sri K. S. Venkatarama Sastrigal in pointing out and correcting the slips I had made in copying out the Text or in my interpretations He is an invaluable acquisition to the Sri Vani Vilas Press which he has been serving faithfully for about forty years but is at the same time a definite loss to the general public who have lost thereby the unique opportunity of profiting by his deep erudition, clear grasp and undoubted power of lucid exposition except through some of the Press publications and his occasional lectures.

ज्ञानानन्दः ।

FOREWORD

Among the numerous works written on the Advaita system of philosophy as propounded by Sri Sankaracharya, 'Panchadasi' of Sri Vidyaranya is one of the most, if not the most notable. It is in simple verses and consists of fifteen chapters, each of which is in the nature of a Prakarana, dealing with a particular topic. The scheme of the work is, as explained in the introductory remarks of Jnanananda Bharati Swamigal, that Sri Vidyaranya takes up the three attributes of the Para Brahma, Sat (Eternal Existence), Chit (Supreme Intelligence) and Ananda (Unlimited Bliss), and discusses the several topics in relation to them. The first five chapters deal with 'Sat', each of them being called a Viveka (analytical knowledge); the next five are taken up with 'Chit', each chapter being called a Dipa (light) and the last five are devoted to 'Ananda', and are called "Brahmananda". Thus the entire field of Vedanta is covered and a picture of the Advaita system of Sri Sankara is presented, which is as comprehensive as it is clear, lucid, and logical.

This edition of 'Panchadasi' is specially valuable, for the English translation of the work by Jnanananda Bharati Swamigal. Simple as the Sanskrit original is, in its present English garb it is bound to be a source of infinite light and attraction to even lovers of Vedanta, whose knowledge of Sanskrit might be inadequate. The translation is clear and concise and brings out not merely the literal meaning of the

verses but also their spirit. Jnanananda Bharati Swamigal, was, in his Purvasrama, Sri R. Krishnaswami Ayyar, a leading advocate of Tirunelveli. Even at the bar, he was noted for his scholarship in Sanskrit and staunch advocacy of our Sanatana Dharma. He has also written several valuable treatises on Vedanta. He has fully brought to bear on his present work his wide knowledge and experience on the subject, his 'jnana' and his 'vijnana', and it is this that gives a special tone to the translation

It is a notable feature of this publication that it has received the blessings of His Holiness the Jagadguru of the Sringeri Sarada Peetham in the form of a Srimukham. And that is as it should be. Sri Vidyaranya is not merely one of the greatest figures in the world of Vedanta; he is also one of the greatest of the pontiffs who sat on the Sringeri Peetham, and has the unique distinction of having saved the Vedas and Sanatana Dharma at a time when they were threatened with oblivion. It was during his period that the Muslim armies invaded South India, and overthrew the Hindu kingdoms, and there was a time when it was feared that our religion and our scriptures might be lost. It was then that Vidyaranyaswami stepped forward, and enjoined his Sishyas, Harihara and Bukka, to take up arms and establish a Hindu State and protect the Vedic religion. Armed with the blessings of Vidyaranya Swami, the two brothers established the great Vijayanagar Empire which became, under his guidance, the citadel of Hindu culture. And in honour of their Guru they gave the name of Vidya-

nagar to Vijayanagar. It is but appropriate that 'Panchadasi' of Vidyaranya Swami, should be published with the blessings of the illustrious successor of Sri Vidyaranya, who is the present incumbent of the Sringeri Pitha.

Before concluding, I must express my appreciation of the great work of Sri V. Vaidyasubramanya Aiyar in bringing out this edition of Panchadasi. It is an eloquent testimony to his devotion alike to knowledge of Vedanta, and to the Sringeri Acharya. It would be in the fitness of things that this publication should be released on the Vardhanti Day of His Holiness the Jagadguru of Sringeri Sarada Peetham.

Madras,
12th October 1970

T. L. Venkatarama Aiyar.

INTRODUCTION

By

His Holiness Sri Gayatri Peethadhipati
Sri Sri Sri Vidya Sankara Bharati Svaminah,
Machilipatnam, Andhra Pradesh.

Panchadasi is a standard text book on Advaita, written by the world-famous Sri Vidyaranya Maha Svaminah. According to Advaita, Brahman is the only Supreme Reality, and the universe, which appears before us as an independent entity, is not really so, but is non-different (अनन्यं) from Brahman, just as a pot which is non-different from the earth out of which it is made. It only appears to be and has no substance and hence is said to be Mithya (मिथ्या) The Jeevas, who also appear to be independent entities, are not really so, but are like the reflected images, which are not really different from the object of which they are images. So all that exists is only Brahman, and nothing else.

That Brahman is described as 'Sat' (unlimited existence), as 'Chit' (unlimited consciousness and as 'Ananda' (unlimited bliss).

The work Panchadasi consists of fifteen chapters as its name implies and the above-mentioned three characteristics of Brahman, namely Sat, Chit, and Ananda, are dealt with there, the 'Sat' aspect in the first five chapters, the 'Chit' aspect in the next five, and the 'Ananda' aspect in the last five. The treatment of the subject is so logical and perfect that any unbiassed reader cannot but be convinced of the truth of Advaita. The difficult and abstruse conceptions are explained by apt and homely illustrations.

We are specially fortunate in that we have the earliest commentary upon it from the pen of Sri Ramakrishna Pandita. He was a contemporary and a disciple of Sri Vidyaranya; and this fact by itself makes his commentary very valuable, and highly authoritative.

Brahman, which is one only without a second, appears as God, Guru and Self ईश्वरो गुरुः आत्मेति Hence the difference between God and Guru, between Guru and Self and between God and Self is only in form and not in substance. This basic principle of Advaita that God, Guru and Self are one and the same Brahman is beautifully and impliedly brought out by Sri Vidyaranya in the very first sloka of Panchadasi, which is on the face of it only a sloka to pay obeisance to his Guru Sri Sankarananda from whom he learnt the Advaita philosophy. In accordance with the traditional practice, he begins his work with Guru Namaskaram in that sloka. Though so couched, it impliedly shows the non-difference between Guru and God, and between Guru and Self, as 'Sankara' in the word Sankarananda denotes God and 'Ananda' in it denotes Self, while 'Sankarananda' denotes Guru. Realisation of the three as one Brahman is Moksha. This idea underlying the Advaita philosophy so brought out in the very first sloka is verily the subject-matter of this treatise Panchadasi. The qualification required of the person seeking to study it is stated in the second sloka to be devotion and constant service to Guru, that is, Guru Bhakti. Such service to Guru as God rendered devotedly removes all dross from the mind of the Sishya and purifies it and qualifies him to receive the subtle teachings of Advaita. Thus Guru Bhakti is stated to be the essential qualification for a student of Advaita.

Sri Vidyaranya had such Guru Bhakti in abundance which made him write such a wonderful classical work on Advaita as this Panchadasi.

His disciple Sri Ramakrishna Pandita out of his great Guru Bhakti only has produced an unparalleled commentary on Panchadasi.

Now it is given to Sri Jnanananda Bharati Swaminah also to write a commentary on Panchadasi in the form of an English Translation and notes because of his intense Guru Bhakti towards the present Sringeri Jagadguru and towards

His Guru the late Sri Chandrasekhara Bharati Maha Swaminah, who was a realised Soul and Jeevanmukta.

To write a commentary on Panchadasi in English is a very difficult task. Very abstruse ideas are expressed in the original in very terse language. Mere scholarship in Sanskrit, however great it may be, is not sufficient to make one understand it. A regular study of it under a Guru who has thorough mastery over the Prasthana Traya Bhashya of Sri Sankara Bhagavatpada is indispensible. Sri Jnanananda Bharati Svaminah has had, besides his great Guru Bhakti, the benefit of such a regular study also. His command over the English language has enabled him to express clearly such abstruse ideas in simple English. His preamble to the book, and the beautiful synopses which he gives at the beginning of every chapter are really very enlightening. Though it is very difficult to reproduce in one language the ideas expressed in another language, he has well succeeded in his attempt to convey to the ordinary reader an idea of the contents of this invaluable treatise on Advaita.

Sri Jnanananda Bharati Svaminah has been known to me from my Poorva Asramam and even when he was in his Poorva Asramam as R. Krishnaswami Aiyar M.A., B.L., I happened to meet him for the first time, on my way to Rameswaram, in the Sankaralaya Gurukulam at Srirangam. By that time he had given up the legal profession, and was leading a retired life there. Since then, I am having a great regard for him. With the blessings of Their Holinesses Sri Chandrasekhara Bharati Svaminah and Sri Abhinava Vidya Teertha Svaminah, the Jagadgurus of the great Sringeri Sarada Peetha, I took holy orders in 1953, and as directed by the latter, I spent my Chaturmasya for the year 1960 at the Sankara Mutt at Hyderabad, which was just then opened by His Holiness, and expounded the Sankara Bhashyam on the first four Sutras of the Brahma Sutras in the mornings and the first two chapters of the Bhagavad Geeta in the evenings, during my stay there for four months. The Mutt was then in the charge of Sri Krishnaswami Aiyar, and he listened with rapt attention to my exposition

every morning and evening. Though I spoke in Telugu, he was able to follow me, especially as he was familiar with the subject, and as there was a large admixture of Sanskrit in my exposition, and he gave expression to his appreciation at the close of the series, by a glowing compliment to my lucid treatment of an abstruse subject. It has not been possible for me to meet him after he took holy orders in November 1966, though he was good enough to intimate to me beforehand about his intention to do so. Since then he has been leading a secluded life as befits a Sannyasi.

I have heard about the greatness of his revered father, Sri G. Ramachandra Aiyar who was an able advocate, an erudite scholar, a gentleman of high character, an ardent disciple of Their Holinesses of Sri Sringeri Peetham, and an ideal Sannyasi in his later life. It is seldom that the son of a great man is also great; but Sri Ramachandra Aiyar had the rare fortune of having a son of equal greatness in all those aspects.

This English commentary on Panchadasi, a highly classical text book on Advaita, is really a boon to all the students of Advaita Philosophy, who know English and are not much conversant with Sanskrit.

May the Almighty shower His Choicest Blessings on its author, Sri Jnanananda Bharati Svaminah!

Gayatri Peetham,
Machilipatnam,
Andhra
3—10—'70

Vidyasankara Bharati.

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PANCHADASI

CHAPTER I

प्रत्यक्तत्त्वविवेकः ॥

PRATYAKTATVA VIVEKA

(ANALYSIS OF THE INNER SELF)

Panchadasi is a classical work on Advaita which is as much a text book for the beginner as a valuable remembrancer to the advanced aspirant for Self-realisation. As its name implies, it is a collection of fifteen treatises or Prakaranas and is therefore sometimes called Panchadasa Prakarana. It is a joint production of Sri Bharati Tirtha and Sri Vidyaranya who were both the disciples of Sri Vidya Tirtha who was the 10th Acharya in the Jagadguru Peetha at Sringeri. Both of them occupied that Peetha consecutively as its 11th and 12th Acharyas. They are reputed to be brothers. The younger brother had his initiation earlier than the elder and so, by reason of his seniority in the spiritual line, succeeded to the Peetha in preference to the elder brother. They were both equally eminent scholars and their intimate collaboration in the works which either of them wrote is very patent. It is therefore immaterial to apportion their responsibility as regards the authorship of this Panchadasi. It has been commented upon by Sri Ramakrishna Pandita who was evidently a contemporary and a disciple of both of them. If we are particular about apportioning the authorship, it may be stated that the first six chapters are from the pen of Sri Vidyaranya, that the seventh and the last five are from that of Sri Bharati Tirtha and that the remaining three are from either or both of them. It must be borne in mind that, when the works of two distinct authors are clubbed together as to form

॥ श्रीगुरुभ्यो नमः ॥

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PANCHADASI

CHAPTER I

प्रत्यक्तत्त्वविवेकः ॥

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a single book, the responsibility is shared by them both as regards the entire contents.

Further, the chapters are not clubbed together at random as in an anthology but form integral and component parts of a composite whole. The Supreme Reality underlying the universe is usually characterised as being unlimited Existence (*Sat*), unlimited Consciousness (*chit*) and unlimited Bliss (*Ananda*). The first five chapters each of them called a Viveka (analysis) deal with the Existence aspect. The Consciousness aspect is elaborated in the next set of five chapters every one of which is called a Dipa (Light). The final set of five chapters all called Ananda (Bliss) emphasises the Blissful nature of that Reality. The net result is a beautiful structure which shows forth the inherent splendour of the Self, the substratum of the universe of names and forms, in its triple aspect as Life, Light and Love.

The style adopted by the authors for the treatment of this abstruse subject is very simple and conversational, so that even a person who has but a very cursory acquaintance with the Sanskrit language can easily understand what is stated there. But at the same time the language is so terse that the careless reader is likely to miss the full significance of the words. Besides being a reader, he must be prepared to be a thinker also, indeed a very deep thinker, if he wants to grasp accurately the ideas sought to be conveyed by the seemingly simple words used. If the reader happens to be already a learned scholar who has familiarised himself with the several systems of thought which seek to explain the nature of the Self, the Universe and God, he will find in this book a veritable mine of information and arguments to guide him along the path of truth towards the ultimate goal of life.

An attempt is herein made to convey to the ordinary reader, not much conversant with Sanskrit and not much accustomed to serious thinking, an idea of the contents of this invaluable book. The attempt is bound to be feeble and the idea conveyed is bound to be faint as it is generally a very difficult task to convey

in any other language the ideas expressed in a particular language. All the same, this attempt will not be in vain if it succeeds in creating in the reader an ardent desire to acquire the necessary qualifications to study, and profit by the study of, the original itself.

All experience necessarily implies two essential factors, an entity who experiences and an object that is experienced. To make experience possible, that entity must be a conscious being for no mere inert matter can have any sort of experience Just as a light can illumine only what is dark and not what is luminous in itself, the object of experience must be the anti-thesis of the experiencer; that is, it must be unconscious. These two factors, the experiencer and the experienced, are called the Self and the non-Self and more compendiously called the *I* and the *This*. In the first set of five chapters, Sri Vidyaranya analyses the concepts of the *I* and the *This*, points out the patent absurdity of confusing the one with the other, demonstrates that those two concepts are both really relative to each other and consequentially, if this relatedness is eliminated, there remains but one Reality which is neither an *I* nor a *This*, and relies for his statement on the ultimate truth as declared by the unimpeachable teachings of the Upanishads.

With these preliminary remarks, we shall study the text.

नमः श्रीशंकरानन्दगुरुपादाम्बुजन्मने ।
सविलासमहामोहग्राहग्रासैककर्मणे ॥ १ ॥

"I bow at the lotus feet of the illustrious Guru Sankarananda whose sole function is to eliminate the alligator known as the Great Delusion with all its offshoots".

Consistent with the well-known traditional practice of bowing to God or the Guru before embarking upon any endeavour, the author here pays his obeisance to his Guru Sankarananda. Commentators read into this word a reference

to God Sankara who is ever blissful and to Sri Sankara Bhagavatpadacharya and also to the author's predecessor and Asrama Guru Vidya Tirtha who was certainly a "doer of good." Though all these interpretations are possible, it will be sufficient if we take the word to signify a Guru bearing the name of Sankarananda. It is well-known that Sri Vidyaranya was a very learned scholar even before he approached Vidya Tirtha for Sannyasa and it is not improbable that he learnt the tenets of the Advaita philosophy from one called Sankarananda long before initiation by Vidya Tirtha or even after initiation just to have a revision of what he already knew. It is only proper that he should give expression to his gratitude to that Guru in a treatise where he intend to expound those tenets. Anyhow for the proper understanding of the teachings here, it is quite unnecessary to enquire into or decide who that Sankarananda was.

The sole function of a Guru is to eradicate the delusion under which the disciple is suffering and as the result of which he is subjected to pain and pleasure, birth and death and so on. It follows from this that the Guru to be able to so function must be free from delusion himself

If a person mistakes an alligator for a raft and is foolish enough to try to ride upon it to cross a river in floods, it will take him to the midstream, immerse him in the water and devour him also. If similarly a person is under the Great Delusion and mistakes the *I* for the *This* and the *This* for the *I*, he will find himself in all sorts of difficulties unless he has the good fortune to seek and earn the grace of a Guru who can dispel that delusion.

Such a Guru's grace must be earned by a disciple by constant service to him and such service devotedly rendered will remove all dross from his mind and make it pure and receptive of the subtle teachings which the Guru may impart out of his grace. The author proceeds to say that this treatise is to enable such a qualified disciple to easily understand those teachings —

तत्पादाम्बुरुहद्वन्द्वसेवानिर्मलचेतसाम् ।
सुखबोधाय तत्त्वस्य विवेकोऽयं विधीयते ॥ २ ॥

"*This analysis of truth is made for the easy understanding of those whose minds have become pure by reason of service to his two lotus-like feet*".

Having thus indicated the subject matter of this treatise, the qualification required of the person seeking to study it and the benefit that will accrue to him by such study, the author proceeds directly to the matter which is the main theme of this treatise. Analysis always implies that two or more things have got mixed up with one another and that they have to be separated, if the distinct characteristics of each of them are to be known without any confusion.

The most primary and universal confusion is between the *I* and the *This* and, as such confusion is responsible for all the ills of life, it has to be tackled by all who earnestly seek to get rid of those ills. Our experience comes to us ordinarily in three distinct conditions of life, namely (1) in the waking state when we are conscious of our body and of the world around us and when our mind and senses are in active contact with that world, (2) in the dream state when consciousness of this body is lost but another body is created for the moment endowed with a mind and senses of the same build to have the experience of another world equally created for the moment and (3) in the state of deep sleep when the body, the mind and the senses, physical and dream-created, do not exist and yet there is an experience of dull happiness unrelated to any of these but recalled distinctly after waking up. These three states of experience are taken up in this order for analysis.

शब्दस्पर्शादयो वेद्या वैचित्र्याज्जागरे पृथक् ।
ततो विभक्ता तत्संविदैकरूप्यान्न भिद्यते ॥ ३ ॥

"*In the waking state, Sound, Touch etc are objects of experience and are distinct from one another as there*

is variedness in them. The entity that is conscious of them is distinct from them and, as it is of the same nature (in all the varied experiences), it does not vary".

Our experience of the world around us is had by us only through the channels of perception known as the senses. Our Ear grasps Sound, our Skin Touch, our Eye Form, our Tongue Taste and our nose Smell. But for these organs, there can possibly be no experience of the external world. The Ear enables us to know not only Sound but also its varieties, whether it is loud or low, harsh or musical and so on. Similarly, the other organs enable us to know not only Touch, Form, Taste and Smell but also their varieties. Though Sound is not the same as Touch, Form, Taste or Smell, that is, though these experiences are of quite different sorts, quite distinct from one another, the entity who has these experiences remains the same throughout. The entity that hears is not distinct from the one who touches, sees, tastes or smells. The variedness in the objects of experiences does not in the least affect the identity and singleness of the experiencing entity. It ever remains the same. I see a jar; I see a book; I see a cloth; I see a tree. Though the objects seen vary among themselves, the *I* that sees all of them is the same. I know that a sound is pleasant; I know that velvet is soft; I know that a painting is of a river in floods; I know that a mango is sweet; I know that a dish is pungent. Here also, though the experiences are varied corresponding to the several organs of perception through which those experiences are had, there remains the common factor "I know" in all of them. It does not vary. Thus what is variable is only the *object* of knowledge. The *knower* is untouched by the variety in those objects.

If a beam of light is thrown into a dark room, it illuminates whatever object comes within its range. It may be a jewel or a snake, a chair or a table, a sweetmeat or mere rubbish. This variety in the objects illuminated does not in the least affect the single-ness of the beam. It ever remains the same. By saying that it "illuminates", it is not meant that it is any active agent

in the activity known as illumination but only that it *is* and the objects coming in contact with it get automatically illuminated.

In dreams also, there is experiencc though the objects experienced there are not as substantial or permanent as those experienced in the waking state. This difference does not affect the nature of the experiencer. He is ever the same. This is pointed out in the next stanza.

तथा स्वप्नेऽत्र वेद्यं तु न स्थिरं जागरे स्थिरम् ।
तद्भेदोऽतस्तयोः संविदेकरूपा न भिद्यते ॥ ४ ॥

"*So also in the dream. Here however, the object experienced is not stable. It is stable in the waking state. Hence the difference between them. The entity that cognises both of them is of the same nature and is not different*".

Though thus there is a continuity of the same cognising entity in the waking and dream states, it may be urged that the continuity does not exist in the state of deep sleep when there is no cognition at all of anything. The Acharya points out that the absence of any object of cognition does not prove the absence of the cogniser. If a person looks into a dark room and does not see anything, it does not mean at all that he does not *see*. He *does* see but no object *is seen*. He does not close his eyes nor does he lose his power of sight. It is not *his* fault that nothing is seen. He cannot possibly say "I do not see" for he did see, that is, exercised his capacity to see but found no object on which that capacity can operate. The denial of the object of seeing confirms, on the other hand, the existence of the seer even then. In the state of deep sleep, as the mind and all the organs are quiscent, the sleeper cannot at *that* time say "I do not experience anything". But, when he wakes up, he does say "while sleeping, I did not experience anything". This statement recalling a past experience is impossible unless there *was* a past experience. This memory is sufficient proof

of the fact that in sleep the experiencer was quite intact though there was no object to be experienced.

सुप्तोत्थितस्य सौषुप्ततमोबोधो भवेत्स्मृतिः ।
सा चावबुद्धविषयाऽवबुद्धं तत्तदा तमः ॥ ५ ॥

"*The cognition of darkness in sleep becomes recollection of him who has woke up after sleeping. That* (*recollection*) *has for its content what had been cognised before. Therefore darkness* was *cognised then* (*while sleeping*)".

Thus even in deep sleep, though there is no concrete object of cognition, there is the cognition of the absence of any such object, in other words, cognition of darkness. As there is such cognition, it is clear that the cognising entity does subsist even in sleep and that therefore there is no break in the continuity of its existence. It is distinct and independent of any object of cognition. It follows therefore that the cognising entity is quite the same throughout the day, though the objects of cognition may vary, the external world in the waking state, the dream-created world while dreaming and mere darkness in deep sleep. The identity of the cognising entity is never lost. When the sleeper of the night wakes up the next morning, he is quite conscious that it was *he* that slept, that it was *he* that dreamt and that it was *he* that was awake and experienced the previous day. So the continuity is kept up without any break.

स बोधो विषयाद्भिन्नो न बोधात् स्वप्नबोधवत् ।
एवं स्थानत्रयेऽप्येका संवित्, तद्वद् दिनान्तरे ॥ ६ ॥

"*That cognition* (*had during sleep*) *is different from the object* (*then darkness*) *but is not different from cognition itself, just as the cognition during the dream state* (*is not different from the cognition in the waking state*).

"*Thus in all the three states, the cognising entity is the same.*

"Similarly also on other days"

The same considerations logically pursued will prove to us that this conscious entity has been the same in the months and other periods of time in the beginningless past and will continue as the same in the endless future. It knows no beginning and knows no end. It is ever single. An object of cognition has to be illuminated by the light of the cognising entity before it can become such an object. As that entity is *not* an object of cognition, it does not require any other light to illumine it. It is self-luminous.

मासाब्दयुगकल्पेषु गतागम्येष्वनेकधा ।
नोदेति नास्तमेत्येका संविदेषा स्वयंप्रभा ॥ ७ ॥

"This cognition is One *throughout the varied months, years, yugas and Kalpas that are past or are yet to come. It does not come into being nor does it cease to be. It is luminous in itself".*

Thus by demonstrating its continued existence throughout the past and the future, its eternality, that is, existence throughout all the periods of time, in other words, its *Sat* or Existence aspect has been proved. By its very nature as a self-luminous cognising entity, its *Chit* or Consciousness aspect is also clear beyond doubt. The Acharya next takes up the Ananda aspect which also is an essential characteristic of that entity.

इयमात्मा परानन्दः परप्रेमास्पदं यतः ।
मा न भूवं हि भूयासं इति प्रेमात्मनीक्ष्यते ॥ ८ ॥

"This (the cognisant Entity), the Self, is the Highest Bliss as it is the object of the highest love. This love in the Self is well seen I must not cease to be as, I must ever be".

No being, from the highest celestial being to the meanest worm contemplates with equanimity a cessation of its existence.

Its inherent longing is to live on for ever. If existence by itself is painful, no one will long for its continuance. Nor will one *long* for it if it is a mere tasteless blank. It is longed for only because it is pleasurable. The longing is itself proof positive of its blissful nature. Because of its blissful nature, it is the object of our highest affection, rather, the highest object of our affection. If we sometimes have affection for anything else, say a wife, a child or a sweetmeat, we do not certainly want it to be always with us, for there are occasions when we feel its presence irksome. No such contingency ever arises as regards ourselves. Our affection towards other things is only because they seem to contribute towards our happiness and, when they fail to do so, they cease to be the objects of our affection. The affection that we have for them is therefore only subsidiary to the affection that we have for our own selves. This latter is not subsidiary to anything else but is inherent and absolute.

तत् प्रेमात्मार्थमन्यत्र नैवमन्यार्थमात्मनि ।
अतस्तत् परमं तेन परमानन्दताऽऽत्मनः ॥ ९ ॥

"*That affection which is in other things is for the sake of the Self. The affection had in the Self is, unlike this, not for the sake of any other thing. Therefore the affection in the Self is the highest. By this the supreme blissful nature of the Self* (*is established*)".

Thus by analysing our experiences and by reasoning based thereon, we clearly see that the essential nature of the Self is Existence (*Sat*), Consciousness (*Chit*) and Bliss (*Ananda*). The Vedas postulate the same characteristics for Brahman, the Supreme Reality underlying the universe. When the characteristics are identical, there is no justification for thinking that the Self and Brahman are two distinct entities. The Vedas therefore teach us that they are identical with each other. This identity is not a matter which we can ourselves know from our personal experience or by any amount of reasoning without the help of the Vedas.

इत्थं सच्चित्परानन्द आत्मा युक्त्या, तथाविधम् ।
परं ब्रह्म, तयोरैक्यं श्रुत्यन्तेषूपदिश्यते ॥ १० ॥

"Thus, by reasoning, the Self is found to be Existent, Conscious and Blissful. The Highest Brahman is of the same nature. The identity between them is taught in the Upanishads".

Having thus enunciated the absolute truth as declared by the Vedas, the Acharya proceeds to consider some possible objections which may suggest themselves to the superficial thinker. A thing can be an object of our affection only if we know its nature and realise its worthiness to command our affection. If the Self is not perceived by us, it cannot be an object of our affection. If its nature as the highest bliss is perceived by us, we cannot possibly have affection towards anything else. But, as a matter of fact, we *are* having affection towards many things other than the Self. How can that be? The simple answer which the Acharya gives is "You are aware of the Self and yet not aware of it",

अभाने न परं प्रेम, भाने न विषये स्पृहा ।
अतो भानेऽप्यभाताऽसौ परमानन्दताऽऽत्मनः ॥ ११ ॥

"There can be no highest affection, if the Self does not shine. If it shines, there can be no desire for any other object. Therefore this highest blissful nature of the Self, though shining, is yet not shining".

The further question will arise—can a thing which is shining not shine at the same time? Is it not a contradiction in terms to advance any such proposition? Here again the answer is simple. "You may see a thing in front of you and yet not know what exactly it is". Knowledge is of two sorts, superficial general knowledge and intimate particular knowledge; though both are knowledge, the former is really ignorance from the standpoint of the latter. The Acharya illustrates this by the

example of a father listening to a recital of Vedas by a batch of students among whom his son is one He knows that his son is there and does hear his voice but he hears it mixed up with the voices of the other boys and so cannot point it out particularly. His inability to distinguish is not due to the fact that he does not hear but only due to the hindrance caused by the mixing up of the voices.

अध्येतृवर्गमध्यस्थपुत्राध्ययनशब्दवत् ।
भानेऽप्यभानं भानस्य प्रतिबन्धेन युज्यते ॥ १२ ॥

"Like the sound of recitation by a son in the midst of a group of reciters, the non-perception, even when being perceived, is possible by reason of an obstruction to the perception".

प्रतिबन्धोऽस्ति भातीति व्यवहारार्हवस्तुनि ।
तन्निरस्य विरुद्धस्य तस्योत्पादनं उच्यते ॥ १३ ॥

"In a thing which is capable of being described thus "It exists, it shines", that which removing it creates its opposite (namely, that it does not exist or that it does not shine) is called an "obstruction".

Everything that is capable of being perceived must have two elements in it: (1) It must exist, (2) It must shine. If the obstruction is complete, it will result in the cognition of its non-existence; if it is partial, it will not be perceived properly. If a lamp exists and is lighted but is covered by an opaque dome, its existence cannot be cognised nor its light. If the dome is translucent, like ground glass, the light cannot be denied but the lamp will not be seen; to an indifferent seer who does not remember that the dome by itself is not capable of illuminating but sees the light, the dome itself will seem to be incandescent. That is, he will attribute to the dome the lighting capacity which really belongs to the unseen lamp within. If he does so, it will be unnecessary for him to grant the existence of a lamp to

explain the light. If the dome is removed, both the existence and the luminosity of the lamp will be clearly perceived beyond all doubt. It is the dome therefore that stands in the way of right perception. That is the "obstruction" to the perception of truth.

Similarly, the joint recital of the Vedas by several boys at the same time is the "obstruction" that prevents the distinct perception of the son's voice. On the same analogy, if the Self does exist and does shine and is yet not perceived, there must be an obstruction which prevents such perception. What is it?

तस्य हेतुः समानाभिहारः पुत्रध्वनिश्रुतौ ।
इहानादिरविद्यैव व्यामोहैकनिबन्धनम् ॥ १४ ॥

"The cause of obstruction in the hearing of the son's voice is the joint recital. Here (in the non-perception of the ever existent shining Self), the cause of obstruction is the beginningless Nescience itself whose main function is perversion".

Having thus enunciated the general proposition that the root-cause of the nonperception of the patent Self is Nescience, the Acharya finds it necessary to explain the exact nature of that root-cause and how it operates as such cause.

चिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता ।
तमोरजस्सत्त्वगुणा प्रकृतिः द्विविधा च सा ॥ १५ ॥

"The Root-cause is accompanied by the reflection of Brahman whose nature is consciousness and bliss and has the qualities known as Tamas *(Inert-ness),* Rajas *(Active-ness) and* Sattva *(Bright-ness). It is also two-fold".*

Nescience, the prime cause, is not a mere negative absence of knowledge but is positive Ignorance which is capable of reflecting the Self, is endowed with specific qualities and is

capable of producing its own effects. What is a mere negation cannot have these characteristics.

Of the three qualities called Gunas, it may happen that Sattva is in the ascendant subordinating Rajas and Tamas or that Rajas is in the ascendant subordinating Sattva and Tamas or that Tamas is in the ascendant subordinating Rajas and Sattva. When Sattva completely subordinates Rajas and Tamas and the Self is reflected in that Sattva, the Self then gets the name of *Isvara* or God. When the Sattva is influenced and overshadowed by Rajas and Tamas and the Self is reflected in that impure Sattva, the Self is called *Jiva* or Soul. When Tamas is in the ascendant completely subordinating Sattva and Rajas, the Self is conceived of as *Matter*. The last alternative is reserved for a later consideration in the 18th stanza. This stanza mentions therefore only the first two alternatives. Sattva completely domineering over Rajas and Tamas is known as *Maya*; and the Sattva dominated by Rajas and Tamas is known as *Avidya*. The Self reflected in Maya is *Isvara*; the Self reflected in Avidya is the *Jiva*. As complete domination can not admit of any variety, Isvara is One and One only. As the degrees of domination by Rajas and Tamas over Sattva are infinite in number, the Jivas are infinite in number. As Sattva which completely subordinates Rajas and Tamas is pure, the Self reflected in it has all the characteristics of the Self reflecting in it; Isvara is therefore ever-existing, all-conscious and all-blissful.

सत्त्वशुद्ध्यविशुद्धिभ्यां मायाविद्ये च ते मते ।
मायाबिम्बो वशीकृत्य तां स्यात् सर्वज्ञ ईश्वरः ॥ १६ ॥

"*The two kinds are called* Maya *and* Avidya *by reason respectively of the purity and the impurity of the quality Sattva. The Self reflected in Maya and having entire control over it is* Isvara, *the Lord, the omniscient*".

If a reflector is placed behind a lamp, though the reflector by itself is incapable of shining or of illuminating other objects,

it can intensify the light of the lamp. Similarly Maya though dark by itself can show forth intensively the inherent bright consciousness of the Self. A lens by itself is incapable of any heat or of igniting any other object but, if exposed to the rays of the sun, will easily burn cotton or grass; the capacity to burn is really the property of the sun's rays but the lens exposed to them borrows, as it were, that capacity and becomes capable of burning. The sun merely shines and does not exert himself in any activity as burning but, when refracted through the lens, seems to be engaged in such an activity. The Self merely exists as pure consciousness; it does not exert itself in any way but, when it is reflected in Maya, it seems to have the quality of "knowing". The Self then gets the name of all-knowing as if knowing is an activity in which it engages itself.

If the reflector is not a polished bright one, the light of the lamp will be dimmed and blurred. If the lens is not a perfect one, it may not be able to burn the cotton or grass, though it may just make it hot or scorched. The degrees of variation from the perfect state, that is, the degrees of imperfection, are infinite and varied. The impure Avidya is accordingly manifold and the Self reflected in it seems to be equally manifold. A person standing in the midst of several reflecting mirrors is ever the same and is quite unaffected by the variety in them. But, if those mirrors are of varying brightness or are concave or convex in varying degrees, the reflections of him in them will not be the same but will have been affected by them. Thus the Jivas which are all the reflections of the same single Self appear as many and as varied, because of the variedness in the Avidya which shows forth the reflection In short, the reflected Selves, namely the Individual Souls, are under the grip of Avidya.

अविद्यावशगस्त्वन्यः तद्वैचिड्यादनेकधा ।
सा कारणशरीरं स्यात् प्राज्ञस्तत्राभिमानवान् ॥ १७ ॥

"The other (Jiva) however is in the grip of Avidya and, on account of its variedness, is of various

sorts. This Avidya is the causal body. The Jiva having the sense of I *in it is Prajna*".

Avidya being the root cause so far as the Jiva is concerned, it is called his causal body; the Jiva identifying himself with that body is given the name of *Prajna*. From this cause arises first a subtle body and then a gross body. As Sri Vidyaranya himself explains in a later Prakarana, these three bodies are analogous to the three stages in painting a picture on a canvas. The canvas is first besmeared with some polishing material which hides the threads beneath and gives it a smooth uniform bright surface. Then the painter draws upon it an outline of the intended picture. Later on, he applies the proper colours so that the picture stands out in good relief. The Self is the canvas background; the causal body is the polished surface. The body corresponding to the outline is called the subtle body and that which is like the coloured picture is the gross body.

The subtle body and its composition are described in stanzas 18 to 23. We are aware of the existence of the world around us only because it reacts on our senses of perception, namely, the faculties of hearing, touching, seeing, tasting and smelling. It has to be concluded from this that the world consists of substances capable of producing the corresponding reactions called Sound, Touch, Form, Taste and Smell. Those substances which form the material of the universe are given the names of *Akasa* (space), *Vayu* (motion), *Tejas* (light), *Apas* (water) and *Prithvi* (earth). All these are the offshoots of the matter-side of the universal Root-cause. Unless they become patent, they cannot react on the Jiva. To enable the Jiva therefore to have the experience of pain or pleasure according to his deserts, they have to be created by God.

तमःप्रधानप्रकृतेः तद्भोगायेश्वराज्ञया ।
वियत्पवनतेजोम्बुभुवो भूतानि जज्ञिरे ॥ १८ ॥

"Akasa, Vayu, Tejas, Apas *and* Prithvi, *the Elements, were born of the Root-cause having Tamas as*

dominant, for his (the Jiva's) experience, by the command (will) of the Lord".

As the three Gunas Sattva, Rajas and Tamas are inseparable, even the Tamas-ridden Root-cause has inherent in it all the three Gunas. The Elements created out of this Root-cause must also have in them all these three Gunas. From the Sattva aspects of the five elements individually considered arise respectively the five faculties of sensation known as the Ear, the Skin, the Eye, the Tongue and the Nose. These faculties must not be confused with the gross physical organs of flesh and blood which go by these names.

सत्त्वांशैः पञ्चभिस्तेषां क्रमात् धीन्द्रियपञ्चकम् ।
श्रोत्रत्वगक्षिरसनाघ्राणाख्यमुपजायते ॥ १९ ॥

"From the five Sattva aspects of them (the Elements) are born in order the five faculties of sensation known as the Ear, Skin, Eye, Tongue and Nose".

From the same Sattva aspects but collectively taken up arises the Inner Instrument which is called the *Mind* when it is cogitating and the *Intellect* when it determines. It is because of this collective nature, it is able to record all the sensations had severally through the varying senses.

तैरन्तःकरणं सर्वैः वृत्तिभेदेन तद्द्विधा ।
मनो विमर्शरूपं स्यात् बुद्धिः स्यान्निश्चयात्मिका ॥ २० ॥

"From all of them (the Sattva aspects of the Five Elements) is made the Inner Instrument. It is two-fold owing to the difference in functioning. It is Mind *when it has the characteristic of thinking. It is* Intellect *when it has the nature of determination".*

Similarly, from the Rajas aspects of the Five Elements considered individually arise the faculties of Action. From the same collectively arises *Prana* the Life Principle.

रजोंशैः पञ्चभिस्तेषां क्रमात् कर्मेन्द्रियाणि तु ।
वाक्पाणिपादपायूपस्थाभिधानानि जज्ञिरे ॥ २१ ॥

"From the five Rajas aspects of them (the Elements) however are born the five faculties of Action called Speech, Hand, Leg, Organ of excretion and the sexual organ".

Here again it must be borne in mind that these terms denote the faculties and not the gross organs which are called by those names.

Prana the product of the Rajas aspects collectively considered is five-fold according to the variations in its functioning. The several kinds of functioning are not detailed in this context. The author contents himself with mentioning the several names which Prana assumes when so functioning.

तैः सर्वैः सहितैः प्राणो वृत्तिभेदात् स पञ्चधा ।
प्राणोऽपानः समानश्चोदानव्यानौ च ते पुनः ॥ २२ ॥

"From all of them together is born **Prana.** *Due to the difference in functioning, it is five-fold. They are* **Prana, Apana, Samana, Udana,** *and* **Vyana** *".*

Their respective functionings are indicated in the names themselves. They are Expiration, Inspiration, Distribution, Rising up and Pervading.

The factors herebefore described, namely the five faculties of Sensation, the five faculties of Action, the five aspects of Prana, the Mind and the Intellect, in all, seventeen in number, make up the subtle body called also Linga Sarira.

बुद्धिकर्मेन्द्रियप्राणपञ्चकैः मनसा धिया ।
शरीरं सप्तदशभिः सूक्ष्मं, तल्लिङ्गमुच्यते ॥ २३ ॥

The subtle body is made up of the 17 factors, namely, the five senses of perception, the five faculties of action,

the five Pranas, the Mind and the Intellect. It is (also) called **Linga**".

The Mind here includes *Chitta* the passive Mind, which is the store-house of all impressions received from previous experiences; and the word Intellect includes *Ahamkara,* the sense of egoism, which is the common factor in all experience whether of sensation or of activity. If these two factors are to be separately taken, the total number of factors in the subtle body will be 19, the number mentioned in the Mandukya Upanishad.

We have seen that the Self reflected in the universal causal body Maya is Isvara and that the same Self reflected in the several individual causal bodies Avidya is Prajna. Similarly, when Isvara identifies himself with the universal subtle body, He becomes known as *Hiranyagarbha* or *Sutratma.* When Prajna identifies himself with the individual subtle bodies, he gets the name of *Taijasa.*

प्राज्ञस्तत्राभिमानेन तैजसत्वं प्रपद्यते ।
हिरण्यगर्भतामीशः तयोर्व्यष्टिसमष्टिता ॥ २४ ॥

"*Prajna by reason of attachment in it (the subtle body) becomes* **Taijasa.** *Isvara (by reason of attachment to the universal subtle body) becomes* **Hiranyagarbha.** *The nature of particularity (individuality) and generality (universality) appertains to them (Prajna and Isvara)*".

A forest is a single general conception while the several trees in it are particularities. Our body is a single general conception while the hands, legs, eyes etc., are particularities. The general conception is comprehensive and includes all the particularities. The hand is included in the body. The leg is included in the body. But the hand and the leg are mutually exclusive. Such is the difference between Isvara and Prajna or between Hiranyagarbha and Taijasa.

समष्टिरीशः सर्वेषां स्वात्मतादात्म्यवेदनात् ।
तदभावात् ततोऽन्ये तु कथ्यन्ते व्यष्टिसंज्ञया ॥ २५ ॥

"Isvara is a generality as He is conscious of the identity of all with Himself. The others however (the Jivas) who are distinct from Him are called by the name of particularities for want of it (that consciousness)."

It was stated in stanza 18 that the five elements were created for the purpose of being experienced by the Jivas. Their subtle evolutes, from their Sattva and Rajas aspects, have been detailed hitherto but no experience is possible unless there is a further coming down to the level of gross inert matter. The objects of experience must be tangible and gross and the experiencer himself must descend to that level, if any contact is to be established. Pure Gold is not fit for making jewels from. It has to be mixed with copper or other metal. Similarly the pure elements being subtle cannot form objects of experience. They have to be mixed with one another to form alloys which alone admit of grossness. This alloy-making of the elements is given the name of *Panchikaranam* (making as five-fold). It is out of such alloys that our physical bodies and the physical world around us are made.

तद्भोगाय पुनर्भोग्यभोगायतनजन्मने ।
पञ्चीकरोति भगवान् प्रत्येकं वियदादिकम् ॥ २६ ॥

"For their (the Jivas') enjoyment, for the coming into existence of the objects of enjoyment and of the habitations through which enjoyment is to be had, the Lord once again makes every one of the Akasa and other elements five-fold".

The process is explained in the next stanza.

द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः ।
स्वस्वेतरद्वितीयांशैः योजनात् पञ्च पञ्च ते ॥ २७ ॥

"Every one of them is split into two halves. The first half is again cut into four. Each one of these fractions is joined with the other half. Thus they all become five-fold".

The idea sought to be conveyed by this cryptic description is this. Split the Akasa atom into two halves. Split one of those halves again into four fractions. Split the other elements also in the same way. Then put together the unsplit half of the Akasa atom, one one-eighth fraction of the Vayu atom, one one-eighth fraction of the Tejas atom, one one-eighth fraction of the Apas atom and one one-eighth fraction of the Prithvi atom. The resultant will be a gross Akasa atom. The other gross elements also are made in the same way. Thus it will be seen that every one of the gross atoms has in it all the five elements though in varying proportions. Those gross atoms get the names of the elements which predominate in them. It is from these gross elements that the entire physical universe is created.

तैरण्डः, तत्र भुवनभोग्यभोगाश्रयोद्भवः ।

From them (the five-fold elements) is created the universe; and in it arise the regions of experience, the objects to be enjoyed and the abodes of enjoyment (the physical bodies of the Jivas)".

हिरण्यगर्भः स्थूलेऽस्मिन् देहे वैश्वानरो भवेत् ॥ २८ ॥

"*Hiranyagarbha when attached to this physical body (the universe as a whole) becomes* Vaisvanara".

Vaisvanara is also called *Virat.*

The individual Taijasas when they descend to the gross level of the physical bodies get the name of *Visva*. The physical bodies are of various sorts, celestial, human, animal, vegetable and so on and, as they have no conception of the Inner Reality,

the Visvas are all outward-turned, that is, their attention is engrossed by the gross physical objects around them.

तैजसा विश्वतां याता देवतिर्यङ्नरादयः ।
ते पराग्दर्शिनः प्रत्यक्तत्त्वबोधविवर्जिताः ॥ २९ ॥

"*The Taijasas becoming* Visvas *are the gods, animals, men and so on. They are devoid of the knowledge of the Inner Reality and look outwards*".

What the "looking outwards" leads the Jivas to is set out in the next stanza.

कुर्वते कर्म भोगाय कर्म कर्तुं च भुञ्जते ।
नद्यां कीटा इवावर्तादावर्तान्तरमाशु ते ।
व्रजन्तो जन्मनो जन्म लभन्ते नैव निर्वृतिम् ॥ ३० ॥

"*They do actions for the purpose of enjoying. They enjoy for the purpose of doing actions. They go from one birth to another birth, just as a worm caught up in a stream passes speedily from one whirl to another; and they do not get happiness at all*".

The activities of all those who have no conception of the Inner Reality in them and allow themselves to be attracted by the things around are aimed only at securing those things for enjoyment. And, if they enjoy anything, it is just to recoup their strength to exert themselves again for procuring further enjoyment. This alternate race of action and enjoyment, enjoyment and action, knows no end. Restlessness alone is the result. Rest and happiness cannot be had at all as long as this race is going on. The cycle of births and deaths is an unceasing one. The worm passing from one whirl to another is not any the nearer to the shore where alone it can find rest and freedom from misery. Its only chance of happiness is in a merciful person coming to the shore, viewing with pity the plight of the worm, softly picking it up and giving it a resting place under

the shade of a tree. Similarly, the Jiva will attain happiness only if he has the good fortune to earn the grace of a knower of truth who will help him to free himself from the grip of this cycle of births and deaths.

सत्कर्मपरिपाकात् ते करुणानिधिनोद्धृताः ।
प्राप्य तीरतरुच्छायां विश्राम्यन्ति यथा सुखम् ॥ ३१ ॥

"Just as they, by the fruition of good deeds (done in the past), lifted up by somebody who is a mine of compassion, and reaching the shade of a tree on the bank, rest comfortably"—

Though the lifting up may be done by a merciful person and the worm placed on the shore, the worm has still to exert itself to crawl towards a safe place of rest. Similarly, though a competent Guru may be found to teach the truth, it is for the disciple to realise it in actual experience. The way to realise it is by the method of analysis by which the Self is separated from the several coverings which prevent its being realised in all its innate splendour.

उपदेशमवाप्यैवं आचार्यात् तत्त्वदर्शिनः ।
पञ्चकोशविवेकेन लभन्ते निर्वृतिं पराम् ॥ ३२ ॥

"Obtaining thus the teaching from a Guru who has realised the truth, they attain the highest bliss by discriminating the Self from the five Sheaths".

How to find out the Self in the midst of the five elements is dealt with in the second Prakarana and how to free the Self from the five coverings is described in the third. Now the Acharya simply states what those coverings are and why they must not be mistaken for the Self.

अन्नं प्राणो मनो बुद्धिः आनन्दश्चेति पञ्च ते ।
कोशाः, तैरावृतः स्वात्मा विस्मृत्या संसृतिं व्रजेत् ॥ ३३ ॥

"Those five Sheaths are 1. Food (Anna), *2. Breath* (Prana), *3. Mind* (Manas), *4. Intellect* (Buddhi) *and 5. Bliss* (Ananda). *The Inner Self shrouded by them gets the cycle of phenomenal life by forgetfulness (of his real nature)."*

Just as a man grown rich forgets his former poverty and just as a grown up man forgets that he was once a silly child, by reason of mistakenly identifying himself with his present state, so does the Self forget its real nature which transcends all his present trappings.

The Acharya defines the five Sheaths consecutively in the next five lines.

स्यात् पञ्चीकृतभूतोत्थो देहः स्थूलोऽन्नसंज्ञकः ।

"The gross (physical) body created from the elements made five-fold is given the name of Annamaya".

The subtle body comprises three Sheaths, the Pranamaya, the Manomaya, and the Vijnanamaya. Their composition is as follows.

लिङ्गे तु राजसैः प्राणैः प्राणः कर्मेन्द्रियैः सह ॥ ३४ ॥

"In the subtle body is Pranamaya *made up of the (five) Pranas and the (five) faculties of action, all coming out of the Rajas aspect (of the five elements)"*.

सात्त्विकैः धीन्द्रियैः साकं विमर्शात्मा मनोमयः ।

"Mind whose function is cogitation, along with the senses of perception, all coming out of the Sattva aspect (of the five elements), makes up Manomaya".

तैरेव साकं विज्ञानमयो धीर्निश्चयात्मिका ॥ ३५ ॥

"Intellect whose nature is determination, along with the very same (senses of perception), all coming out of

the Sattva aspect of the five elements) is the **Vijnanamaya**".

The causal body is called Anandamaya.

कारणे सत्त्वं आनन्दमयो मोदादिवृत्तिभिः ।

"*The Sattva aspect in the causal body, along with its functionings as pleasant-ness etc. is the* **Anandamaya**".

The Upanishads have analysed the nature of happiness and given definite names for the degrees in it. The happiness had at the mere sight of a beloved object is called *Preeti* (Liking). The greater happiness that accrues at the time of possessing it is called *Moda* (Pleasure). The still greater happiness that is had in enjoying it is called *Pramoda* (Joy). The supreme happiness felt as satisfaction on the conclusion of the enjoyment is known as *Ananda* (Bliss). All these kinds of happiness are possible because of the Sattva inherent in the causal body.

By identification with any of these sheaths. the Self becomes even that. Just as a person who as father is fondling his child puts on a uniform and becomes a policeman with duties and rights different from those of a father, so does the Self when he functions through the several Sheaths.

तत्तत्कोशैस्तु तादात्म्यात् आत्मा तत्तन्मयो भवेत् ॥ ३६ ॥

"*By identifying himself however with each of these encasements, he becomes even that*".

Though the light is the same and remains constant and unchanged, it appears to be red when covered with a red dome, blue if the dome is blue and so on. So with the Self shining through the five several coverings mentioned above.

The process of finding the Self in the midst of those coverings is explained briefly in the next six stanzas. The process is two fold, inductive and deductive.

अन्वयव्यतिरेकाभ्यां पञ्चकोशविवेकतः ।
स्वात्मानं तत उद्धृत्य परं ब्रह्म प्रपद्यते ॥ ३७ ॥

" By lifting up one's Self from the five Kosas by analysing those five Kosas by the methods known as Anvaya *(Concordance) and* Vyatireka *(Discordance), he reaches the Supreme Brahman* ".

The Acharya himself explains how those two methods are to be applied to the questions on hand.

अभाने स्थूलदेहस्य स्वप्ने यद्भानमात्मनः ।
सोऽन्वयः, व्यतिरेकस्तद्भानेऽन्यानवभासनम् ॥ ३८ ॥

" There is shining of the Self during the dream state when the gross body does not shine–this is Anvaya *There is non-shining of the other (namely, the gross body) when it (the Self) does shine—this is* Vyatireka ".

From these two facts, it is clear that the gross body is not the Self nor the Self the gross body.

लिङ्गाभाने सुषुप्तौ स्यादात्मनो भानमन्वयः ।
व्यतिरेकस्तु तद्भाने लिङ्गस्याभानमुच्यते ॥ ३९ ॥

" There is shining of the Self in the state of deep sleep when the subtle body does not shine—this is Anvaya. *The subtle body does not shine then though the Self does shine—this is* Vyatireka ".

The Acharya here points out that, as the subtle body is a composite of the three Kosas, Pranamaya, Manomaya and Vijnanamaya, it is unnecessary to deal with those Kosas individually.

तद्विवेकाद्विविक्ताः स्युः कोशाः प्राणमनोधियः ।
ते हि तत्र गुणावस्थाभेदमात्रात् पृथक्कृताः ॥ ४० ॥

"By separating the Self from it (the subtle body), the Kosas called Pranamaya, Manomaya and Vijnanamaya are also separated from the Self as they are there (in the subtle body) and are considered distinct from one another only because of the difference in the conditions of the gunas (Sattva and Rajas)".

The remaining fifth Kosa, the Anandamaya, which forms the causal body is next taken up

सुषुप्त्यभाने भानं तु समाधावात्मनोऽन्वयः ।
व्यतिरेकस्त्वात्मभाने सुषुप्त्यनवभासनम् ॥ ४१ ॥

"There is the shining of the Self in the state of trance when the deep sleep does not shine—this is Anvaya. *Deep sleep does not shine when the Self does shine (in the trance state)— this is* Vyatireka".

Thus, by mere observation of our several states of experience and by applying the strict principles of logic, we can easily see that the Self in us is quite distinct from the three bodies (or five Kosas) which seem to enclose and shroud it. Thus far alone can logic take us. That the Self in us is identical with the Supreme Self underlying the universe is a matter which can be known only with the help of the divine revelation of the Upanishads.

यथा मुञ्जादिषीकैवं आत्मा युक्त्या समुद्धृतः ।
शरीरत्रितयात् धीरैः परं ब्रह्मैव जायते ॥ ४२ ॥

"Just as the pith is drawn out of the munja grass, the Self, taken out from the three bodies with the help of reasoning by courageous (strong intellectual) people, becomes even the Supreme Brahman".

Logic, subject as it necessarily is to the limitations of the intellect, can only lead to a sense of supreme probability and never to a sense of certainty. Such a sense of certainty can be

induced only by that means of knowledge which does not depend upon the senses of perception or the mind for its statements but is based upon the rocky foundation of unimpeachable truth which does not require any proof for its validity, which can never be disproved either and which however can be verified and experienced by the earnest seeker of truth. As the Self is transcendental in its nature, it is impossible to describe it in words of limitation or to conceive of it with our limited mind capacity. It is beyond all expression and all thought. Even the Vedas are not competent to convey to us an accurate conception of it for no words are competent for that purpose. They have to adopt an indirect method of expression. More so is this necessary when they have to convey to us the supreme truth that the individual Self is not in essence different from the Supreme Self the substratum of the entire universe. Sri Vidyaranya now proceeds to show how the Vedas convey this truth to us and takes as a typical example the well known passage तत् त्वं असि "*That Thou Art*" and explains the significance of each one of the three words used in that passage.

परापरात्मनोरेवं युक्त्या संभावितैकता ।
तत्त्वमस्यादिवाक्यैः सा भागत्यागेन लक्ष्यते ॥ ४३ ॥

"*Thus the identity of the Supreme Self and the non-supreme Self has been probabilised by reasoning. That identity is indicated by the passages* '**That Thou Art**' *and others, by giving up a portion*".

What is meant by "giving up a portion" is explained by the Acharya himself in the next three stanzas. When the identity of two seemingly different things is sought to be emphasised, the elements in them responsible for the seeming difference must be ignored. If we say that a ring is gold, we must not attach any significance to the shape or the name of the former but confine our attention only to the substance there, for that shape or form is not any essential characteristic of gold. Similarly, what makes God, Soul and Matter seem to be distinct

from one another is the Pure Sattva in God, Sattva dominated by Rajas and Tamas in the Soul and the dominant Tamas in Matter. All these three have however for their substance the Supreme Self the underlying Reality which is ever Existent, Conscious and Blissful. If the distinguishing factors are ignored, the identity of the substance will be easily realised. The elements which make God seem distinct are mentioned in the next stanza.

जगतो यदुपादानं मायामादाय तामसीम् ।
निमित्तं शुद्धसत्त्वां तां उच्यते ब्रह्म तद्गिरा ॥ ४४ ॥

"*Brahman which, by association with the 'Tamasi' aspect of Maya, becomes the material cause of the universe and which, by association with the pure Sattva aspect of Maya, becomes the efficient cause of the universe is expressed by the word* That".

The elements that are responsible for the Soul seeming to be distinct are pointed out in the succeeding stanza.

यदा मलिनसत्त्वां तां कामकर्मादिदूषिताम् ।
आदत्ते तत्परं ब्रह्म त्वंपदेन तदोच्यते ॥ ४५ ॥

"*When that Supreme Brahman associates itself with the same Maya but with impure Sattva, tainted by desire, action etc, it is then expressed by the word* Thou".

त्रितयीमपि तां मुक्त्वा परस्परविरोधिनीम् ।
अखण्डं सच्चिदानन्दं महावाक्येन लक्ष्यते ॥ ४६ ॥

"*Leaving out this Maya which is three-fold and responsible for the mutual incompatability, the partless (integral) Brahman which is Existent, Conscious and Blissful is indicated by the great passage*".

Unless the discordant factors which emphasise the distinctness are removed, the identity cannot be recognised. If a person

seen some years ago at a distant place comes up now and here, we do say " This is he ". If we persist in attaching to the word " This " the time and place (now and here) expressed by it, and to the word " he " the time and place (then and there) expressed by it, we can never realise the identity sought to be conveyed by the word " is " We have therefore to give up these significances which are mutually incompatible and confine our attention to the person underlying both " This " and " he ". The need for ignoring the contradicting factors will be felt in all equations of seemingly contradictory things.

सोऽयं इत्यादिवाक्येषु विरोधात् तदिदन्तयोः ।
त्यागेन भागयोरेक आश्रयो लक्ष्यते यथा ॥ ४७ ॥

" *Just as in sentences like* ' He Is This ', *the one basic person is indicated by giving up the two portions, He and This, by reason of their contrariness—*

मायाविद्ये विहायैवं उपाधी परजीवयोः ।
अखण्डं सच्चिदानन्दं परं ब्रह्मैव लक्ष्यते ॥ ४८ ॥

" *By giving up thus Maya and Avidya, the attributes respectively of God and the Soul, the Supreme Brahman itself the partless (integral), the Existent, Conscious and Blissful is indicated* ".

At this stage, Sri Vidyaranya thinks it necessary to deal with a possible objection that may suggest itself to a person obsessed by dry logic. The latter may ask " Is the Brahman sought to be indicated by the great passage qualified (by Maya or Avidya)? If so, nothing will remain if the qualifying factor is removed. For example, if there is a blind man and if the blindness is removed, there is no more a blind man. Is the Brahman sought to be indicated unqualified by anything? If so also, nothing which is so unqualified has ever been seen by anybody nor is any such thing even conceivable as probable. In either case therefore, Brahman cannot be the object of indication."

सविकल्पस्य लक्ष्यत्वे लक्ष्यस्य स्यादवस्तुता ।
निर्विकल्पस्य लक्ष्यत्वं न दृष्टं न च संभवि ॥ ४९ ॥

"If a thing which is capable of varied conceptions is the object to be indicated, that object cannot be a true thing. Indicatability of a thing which does not admit of varied conceptions is neither seen nor probable".

The Acharya points out that the objection is itself entirely illogical. To illustrate his standpoint, a simple statement like "The wall is white" may be taken and considered without resort to technicalities of logic. Is the wall mentioned as white a white wall or a non-white wall? If it is a white wall, it will cease to be if whiteness is eliminated. If it is a non-white wall, it can never be white.

विकल्पो निर्विकल्पस्य सविकल्पस्य वा भवेत् ।
आद्ये व्याहतिः, अन्यत्रानवस्थात्माश्रयादयः ॥ ५० ॥

"Discussion (or varied conception) must have for its object an undiscussable thing or a discussable thing. If it is the former, it (any discussion about it) is patently self-contradictory. If it is the latter, it will lead to end-less-ness, self-dependence and other logical faults".

To understand the subject on hand, it is not necessary to enunciate what end-less-ness and other faults are or to show their applicability to the context. It is sufficient to point out that all such faults are common to any kind of enquiry into empirical things which come under some category, have some quality, have some function, are objects or are related. For example, Has a cow cowness? If the nominative cow is a cow, why should it have cowness? If it is not a cow, how can it have cowness? If I say "This man is a cook", is the nominative man a cook or a non-cook? If he is a cook, there is no need to enunciate that he is a cook; if he is a non-cook, he cannot be a cook. And so on. Sri Vidyaranya says therefore

"Do not engage yourself in this profitless and absurd enquiry. Concede on the other hand that all attributes are not distinct things other than the substantive to which they are attached.

इदं गुणक्रियाजातिद्रव्यसंबन्धवस्तुषु ।
समं तेन स्वरूपस्य सर्वमेतदितीष्यताम् ॥ ५१ ॥

" This fault is common to all things, quality, function, category, material or relation. Therefore let it be granted that all these relate to the substantive nature ".

The Self transcending as it does all conception, it is quite unaffected by the varied conceptions of various persons and also quite unaffected if there are no such varied conceptions. A rope conceived of variously as a garland, a cleft in the ground, a snake and so on remains unaffected by these conceptions and remains the same even when nobody entertains any of these conceptions. So is the Self.

विकल्पतदभावाभ्यां असंस्पृष्टात्मवस्तुनि ।
विकल्पितत्वलक्ष्यत्वसंबन्धाद्यास्तु कल्पिताः ॥ ५२ ॥

" In the true thing the Self which is untouched by the existence of varied conceptions or by their absence, conceivability, indicatability, relationship and so on are all but superimpositions ".

For example, in the mistaking of the rope for a snake, it is usual to say that the rope is the cause of the snake. Is it really so? The snake is said to be the effect of the rope. Is it really so? These conceptions of cause and effect and so on do not in the least affect the nature of the rope.

Similarly, the conceptions as God, Soul and Matter do not in the least affect the inherent nature of the Self as Existence, Consciousness and Bliss.

Having thus defined the Self as transcending all kinds of limitation, the Acharya proceeds to consider the means that

have to be adopted to arrive at the actual realisation of the true nature of the Self.

इत्थं वाक्यैस्तदर्थानुसन्धानं श्रवणं भवेत् ।

"*The repeated imbibing of the meaning sought to be conveyed by the Vedic passages, in the manner heretobefore stated, is* Sravana, *Hearing*".

It will not do if we merely understand the purport of a sentence. We must test it with reference to reasoning and arrive at the conclusion that the statement is free from any kind of improbability and is sure to be true.

युक्त्या संभावितत्वानुसंधानं मननं तु तत् ॥ ५३ ॥

"*That however is* Manana, *Cogitation, which is the repeated contemplation of its probability by testing it by reasoning*".

A mere sense of probability, however strong it may be, will not amount to an actual perception of the truth. A further process of concentration on the subject which has been learnt by Sravana and confirmed beyond doubt by Manana is necessary and it is called Nididhyasana, Concentration.

ताभ्यां निर्विचिकित्सेऽर्थे चेतसः स्थापितस्य यत् ।
एकतानत्वं एतद्धि निदिध्यासनमुच्यते ॥ ५४ ॥

"*The one-pointedness of the mind centered in the purport known beyond doubt by the two courses (Sravana and Manana)—This is called* Nididhyasana, *Concentration*".

When the practice of concentration becomes perfect and results in steady mental equipoise when the aspirant loses all sense of himself and his efforts and merges them all in the object concentrated upon, that stage is called Samadhi, Equipoise.

ध्यातृध्याने परित्यज्य क्रमात् ध्येयैकगोचरम् ।
निवातदीपवत् चित्तं समाधिरभिधीयते ॥ ५५ ॥

"When the mind gives up the ideas of the concentrator and of concentration and gradually grasps only the concentrated object and is like a lamp-light in a place devoid of any breeze, it is said to be Samadhi, *Equipoise".*

It must be borne in mind that, though the concentrator is not aware then of himself or of his concentration, they do not cease to exist then. When he comes out of Samadhi, he fully recollects that in that state he experienced supreme happiness. This cannot possibly be if in that state the experiencer and the consciousness of the experience did not exist.

वृत्तयस्तु तदानीं अज्ञाता अप्यात्मगोचराः ।
स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥ ५६ ॥

"The mental activities which had the Self for their object, though not felt then (during Samadhi), are however inferable from the recollection arising in him who has come out".

If then there are mental activities even during the state of Samadhi, do not those activities imply a conscious effort on the part of the concentrator to maintain those activities? If so, does it not mean that he is conscious of himself and of the need to exert himself? The answer is that the impetus which started the Samadhi is sufficient to maintain it. The length and intensity of the Samadhi depend upon the intensity and force of that impetus. If a boy without much training is able to sing well, we realise that it is due to the training which he must have had in his previous birth and the result of which has accompanied him in this birth. We attribute his ability to the now unseen Punya If the boy has had intense training under competent teachers in this life itself, he will find no difficulty or feel any

strain in singing well. Thus Punya and practice are two elements which contribute towards his ability and this ability therefore will be proportionate to the magnitude of the Punya and practice which have created that ability. Similarly also, the impetus towards Samadhi may be strong or weak according to the volume of the anticedent Punya and practice. Once the impetus is given, no fresh effort is necessary to maintain it, for it itself will be quite enough till it spends itself.

वृत्तीनामनुवृत्तिस्तु प्रयत्नात् प्रथमादपि ।
अदृष्टासकृदभ्याससंस्कारसचिवाद् भवेत् ॥ ५७ ॥

"The continuance of the mental activities however results even from the initial effort aided by Punya and the impression caused by repeated practice."

In stanza 55 the state of Samadhi was compared to the flame of a lamp kept in a place free from breeze. Though the flame appears to be steady and unchanged, it must be remembered that at every moment combustion is going on of the oil particles that come up consecutively in quick succession. When the lamp is once lit, it is not necessary to ignite the oil particles again and again when they come up. The initial lighting up is quite sufficient to keep up the flame. On the same analogy, Samadhi is maintained without any fresh effort to maintain it. Sri Vidyaranya points out that this analogy is not one advanced anew by him but is one sanctioned by the Lord Himself in His Gita (VI, 19).

यथा दीपो निवातस्थ इत्यादिभिरनेकधा ।
भगवानिममेवार्थं अर्जुनाय न्यरूपयत् ॥ ५८ ॥

"By passages like 'Just as a lamp in a windless place', the Lord explained to Arjuna the very same idea in several ways".

The gateway to perfection is necessarily through the eradication of all imperfections. No man can be called healthy, as

long as any the slightest ill-health remains in him. Similarly, supreme happiness is possible of attainment only if the elements likely to cause unhappiness are all eliminated. The practice of Samadhi therefore first destroys all possible impediments to supreme happiness. Those impediments are the countless activities, good and bad, engaged in the countless previous births and in this birth itself till the moment of enlightenment. By destroying them, Samadhi clears the way towards supreme bliss.

अनादाविह संसारे संचिताः कर्मकोटयः ।
अनेन विलयं यान्ति, शुद्धो धर्मो विवर्धते ॥ ५९ ॥

"The crores of actions stored up in this beginningless cycle of births and deaths are all extinguished by this (Samadhi). Pure Dharma swells up."

"Pure Dharma" means colourless Dharma which is neither good in the sense that it leads to higher regions of happiness within the limits of the phenomenal world nor bad in the sense that it leads to lower regions where there is experience of misery. It also excludes the human state where happiness and misery are found together in varying proportions Thus Pure Dharma is that which saves one from coming back to phenomenal life. Sri Vidyaranya points out that this is the same as what is called *Dharmamegha* "the rain-cloud of Dharma" by Sage Patanjali and his followers.

धर्ममेघमिमं प्राहुः समाधिं योगवित्तमाः ।
वर्षत्येष यतो धर्मामृतधाराः सहस्रशः ॥ ६० ॥

"The best among the knowers of Yoga call this Samadhi Dharma-Megha *as it pours down, in thousands, showers of the nectar of Dharma."*

When thus all impediments, good and bad, are got rid of by Samadhi and even the tendency to do good or bad actions and to enjoy pleasure or pain of any sort is eliminated, the mind

becomes so crystal clear that the truth shines upon it in all its splendour.

अमुना वासनाजाले निःशेषं प्रविलापिते ।
समूलोन्मूलिते पुण्यपापाख्ये कर्मसंचये ॥ ६१ ॥

वाक्यमप्रतिबद्धं सत् प्राक् परोक्षावभासिते ।
करामलकवद् बोधं अपरोक्षं प्रसूयते ॥ ६२ ॥

"When by this (Samadhi) the group of impressions (tendencies) is completely wiped off without any remnant and the accumulated store of Karma called Punya (Merit) and Papa (Sin) is rooted out along with its roots, the Vedic passage, being now free from any hindrance (to its being properly understood), yields the direct realisation, as clear as an Amalaka fruit in one's own hand, in what was before only an indirect perception."

The roots of Karma are Avidya (the primal Ignorance of the Self) and Kama (Desire, the offshoot of Avidya).

It must not be understood that indirect perception is useless in itself. It has its own use though somewhat limited.

परोक्षं ब्रह्मविज्ञानं शाब्दं देशिकपूर्वकम ।
बुद्धिपूर्वकृतं पापं कृत्स्नं दहति वह्निवत् ॥ ६३ ॥

"The indirect *knowledge of Brahman obtained from the words through the Guru burns away, like fire, all sin wilfully committed."*

The utility of direct realisation is far more as it destroys for ever the Ignorance the cause of all phenomenal life.

अपरोक्षात्मविज्ञानं शाब्दं देशिकपूर्वकम् ।
संसारकारणाज्ञानतमसः चण्डभास्करः ॥ ६४ ॥

"The direct realisation of the Self had from the words (Vedic passages) through the Guru is a fierce Sun in relation to the darkness of Ignorance, the cause of the cycle of births and deaths."

Sri Vidyaranya concludes this Prakarana by summing up briefly what has been stated before.

इत्थं तत्त्वविवेकं विधाय विधिवन्मनः समाधाय ।
विगलितसंसृतिबन्धः प्राप्नोति परं पदं नरो नचिरात् ॥६५॥

"A man, by analysing the truth (separating the Self) in the method shown here and steadying the mind as prescribed, becomes free of the bondage of phenomenal life and without delay attains the highest state."

It may be stated here that the succeeding fourteen Prakaranas are only in the nature of an elaborate commentary on what has been stated in this opening chapter.

ॐ

॥ श्रीगुरुभ्यो नमः ॥

CHAPTER II

॥ पञ्चमहाभूतविवेकः ॥

PANCHAMAHABHUTA VIVEKA

(ANALYSIS OF THE FIVE GREAT ELEMENTS)

It was stated in the opening Prakarana that the entire universe comprises only two factors, the experiencer and the experienced, compendiously called the *I* and the *This*. In other words, the universe is either subjective or objective. Both these aspects were briefly touched upon before and their elaboration is the subject matter of this and the next Prakaranas. Though the analysis of the *I* is relatively more important than the analysis of the *This*, Sri Vidyaranya takes up the latter first as the more easy one. A deep consideration of the subjective element in us requires greater intellectual acumen, greater power of concentration and greater capacity for abstract thinking than what may be required for an enquiry into the nature of things which are external to us and therefore easy of perception by our senses and our mind.

Sri Vidyaranya takes his stand on the well-known passage of the Chhandogya Upanishad where Sage Uddalaka teaches his son Svetaketu that this manifold universe of infinite names and forms was, before creation, the ever-existing Self itself, the One only, without a second. If the full import of this passage is fully understood, we can arrive at a proper conception of the Absolute Reality underlying the universe. Unless the universe, as we know it, is analysed, the underlying substance cannot be found out. We know about the universe only by its reactions upon our senses of perception. Those senses are, as already enumerated in Chapter I, stanza 19, the faculties known as the Ear, Skin, Eye, Tongue and Nose and the sensations recorded by them are Sound, Touch, Form, Taste and Smell. Gross

Matter which produces these sensations is accordingly classified under the names of Akasa, Vayu, Tejas, Apas and Prithvi. If these again are further carefully analysed, the basic Reality will be easily perceived Hence the utility of this chapter.

सदद्वैतं श्रुतं यत्तत् पञ्चभूतविवेकतः ।
बोद्धुं शक्यं ततो भूतपञ्चकं प्रविविच्यते ॥ १ ॥

"That Existent Secondless Entity which is heard of (from the Veda) is possible of being known by separation of the five elements. The five elements are therefore clearly separated (here)."

Though it was stated generally that Akasa, Vayu, Tejas, Apas and Prithvi respectively produced the sensations of Sound. Touch, Form, Taste and Smell, there are degrees of subtlety among the five elements themselves. Akasa, the subtlest of them, has only one Guna, namely, Sound. The next gross evolute Vayu has two Gunas, Sound (inherited from its cause Akasa) and also Touch (its own peculiar Guna). Similarly, Tejas has three Gunas, Sound (from Akasa), Touch (from Vayu) and Form (its own characteristic Guna). Apas has four Gunas, Sound (from Akasa), Touch (from Vayu), Form (from Tejas) and Taste (its special Guna). Prithvi again has five Gunas, Sound (from Akasa), Touch (from Vayu), Form (from Tejas), Taste (from Apas) and Smell (its own quality).

शब्दस्पर्शौ रूपरसौ गन्धो भूतगुणा इमे ।
एकद्वित्रिचतुःपञ्चगुणा व्योमादिषु क्रमात् ॥ २ ॥

"Sound, Touch, Form, Taste, Smell — these are the qualities of the (five) Elements. The qualities in Akasa and others are respectively one, two, three, four and five in number."

The author demonstrates this by pointing to our common experience.

प्रतिध्वनिर्वियच्छब्दो, वायौ वीसीति शब्दनम् ।
अनुष्णाशीतसंस्पर्शो, वन्हौ भुगुभुगुध्वनिः ॥ ३ ॥

उष्णः स्पर्शः प्रभारूपं, जले बुलुबुलुध्वनिः ।
शीतः स्पर्शः शुक्लरूपं रसो माधुर्यमीरितम् ॥ ४ ॥

भूमौ कडकडाशब्दः काठिन्यं स्पर्श इष्यते ।
नीलादिकं चित्ररूपं मधुराम्लादिको रसः ॥ ५ ॥

सुरभीतरगन्धौ द्वौ,

"Echo is the Sound of Akasa. In Vayu, there is the Sound of "Vee-see!" and Touch which is neither hot nor cold. In Fire (Tejas), there is the Sound of " Bhugu-Bhugu!", the hot Touch and the Form of brightness. In Water (Apas), there is the Sound of "Bulu-Bulu!", the cold Touch, the Form of whiteness and the Taste of sweetness. In Earth (Prithvi), there is the Sound of "Kaḍa-Kaḍa!", the hard Touch, various Forms like blue etc., the Taste of sweetness, sourness etc., and the two Smells, pleasant and unpleasant."

गुणाः सम्यग्विवेचिताः ।

(Thus) " The Gunas have been clearly distinguished."

Next the five faculties are enumerated again and their individual characteristics are pointed out.

श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं चेन्द्रियपञ्चकम् ॥ ६ ॥

" The five Indriyas are the Ear, the Skin, the Eye, the Tongue and the Nose."

These Indriyas are the faculties of perception and must not be confused with the physical parts of the body through which they ordinarily function. They are really imperceivable and have to be only inferred from their functionings. The tendency of

all these five faculties is to flow out into the world around us in quest of the corresponding objects of perception.

कर्णादिगोलकस्थं तत् शब्दादिग्राहकं क्रमात् ।
सौक्ष्म्यात् कार्यानुमेयं तत् प्रायो धावेद्बहिर्मुखम् ॥ ७ ॥

"They seated in the Ear and other physical organs grasp respectively Sound etc; because of their subtle nature, they have to be inferred from their effects; ordinarily they run out outwards."

The word "ordinarily" used in this stanza is justified by the fact that the Indriyas sometimes receive sensations from inside the physical body itself.

कदाचित् पिहिते कर्णे श्रूयते शब्द आन्तरः ।
प्राणवायौ जाठराग्नौ, जलपानेऽन्नभक्षणे ॥ ८ ॥

व्यज्यन्ते ह्यान्तराः स्पर्शाः, मीलने चान्तरं तमः ।
उद्गारे रसगन्धौ चेत्यक्षाणामान्तरग्रहः ॥ ९ ॥

"Sometimes when the ear is closed, internal Sound is heard in the air of breathing and in the fire in the stomach. When water is drunk or food is taken, internal Touch (hot, cold or hard) is perceived. When the eye is closed, internal darkness is perceived. Both Taste and Smell are perceived while vomiting or belching. Thus the senses have internal sensation also."

The faculties of action, the Karmendriyas, are then described.

पंञ्चोक्त्यादानगमनविसर्गानन्दकाः क्रियाः ।
कृषिवाणिज्यसेवाद्याः पञ्चस्वन्तर्भवन्ति हि ॥ १० ॥

"The five activities are speech, taking, going, excreting and the sexual act. Cultivation, trading, service etc. are included in these five."

वाक्पाणिपादपायूपस्थैरक्षैः तत्क्रियाजनिः ।
मुखादिगोलकेष्वास्ते तत्कर्मेन्द्रियपञ्चकम् ॥ ११ ॥

"*Those activities are done by the Indriyas known as Speech, Hand, Leg, organ of excretion and the sexual organ. These five* Karmendriyas *are seated in the mouth and other physical organs of the body.*"

The Mind which controls all the five faculties of sensation and also all the five faculties of action is seated in the heart and is known as the Inner Instrument as it cannot have any contact with the outside world except through these ten faculties.

मनो दशेन्द्रियाध्यक्षं हृत्पद्मगोलके स्थितम् ।
तच्चान्तःकरणं बाह्येष्वस्वातन्त्र्याद् विनेन्द्रियैः ॥ १२ ॥

"*Mind, the lord of the ten Indriyas, is seated in the place known as the heart which is like a lotus-bud. That is the Inner Instrument because of the want of independence as regards outside things without the help of the Indriyas.*"

The function of the Jnanendriyas is simply to receive impressions from the outside world and pass them on to the Mind; and the function of the Karmendriyas is also only to carry out the dictates of the Mind as regards the external world. They have nothing at all to do except to be mere passive instruments in the hands of the Mind. It is the latter alone that has to decide whether an impression received or an activity to be engaged in is good or bad, pleasant or unpleasant, and so on.

अक्षेष्वर्थार्पितेष्वेतद्गुणदोषविचारकम् ।

"*When the Indriyas are in contact with their objects, the mind considers the merit and demerit in them.*"

The Mind has inherent in it the three qualities known as Sattva (brightness), Rajas (active-ness) and Tamas (inert-ness)

and its activities at any time are dictated by that quality which is dominant at that time.

सत्त्वं रजस्तमश्चास्य गुणा विक्रियते हि तैः ॥ १३ ॥

"Sattva, Rajas and Tamas are its qualities for it changes because of them"

The changes brought about by these qualities in the Mind are briefly described in the next three lines.

वैराग्यं क्षान्तिरौदार्यं इत्याद्याः सत्त्वसंभवाः ।
कामक्रोधौ लोभयत्नौ इत्याद्याः रजसोत्थिताः ॥ १४ ॥

आलस्यं भ्रान्तितन्द्राद्याः विकारास्तमसोत्थिताः ।

"Dispassion, Forbearance, Generosity and the like arise from Sattva. Desire, Anger, Greed, Effort and the like arise because of Rajas. Laziness, Delusion, Lassitude and the like are the moods that arise because of Tamas."

It may be generally stated that Sattvic moods give rest and peace, Rajasic ones restlessness and activity and Tamasic ones dullness and inactivity.

Their respective resultants also are briefly mentioned as Punya (Virtue), Papa (Sin) and the absence of either.

सात्त्विकैः पुण्यनिष्पत्तिः, पापोत्पत्तिश्च राजसैः ॥ १५ ॥
तामसैर्नोभयं किन्तु वृथायुःक्षपणं भवेत् ।

"Punya results from Sattvic moods. Papa results from Rajasic moods. Neither (Punya or Papa) results from Tamasic moods but there is only a vain waste of one's life-time."

As the Mind and the Indriyas are essentially inert, they cannot have any moods or activities unless prompted by a conscious entity behind. They are all only in the nature of

instruments and they require a wielder before they can do anything. That wielder is the *Karta* "doer" and is known as the *I*.

अत्राहंप्रत्ययी कर्तेत्येवं लोकव्यवस्थितिः ॥ १६ ॥

"*He who has the sense of* I *in them is called* Karta, *the Doer. Such is the state of the world*".

The universe includes not only the gross physical objects which are cognised by the senses and the mind but also the senses and the mind which are of a subtle nature. They are as much "objects" as the other things and as such have for their material the same Five Elements. The only difference is that the perceptible objects are made from the gross Panchikrita Elements and that the mind and the senses are made out of the subtle Elements in their Apanchikrita state. As pointed out in stanza 7 above, the senses and the mind cannot be perceived directly, like physical objects, and their existence is proved only inferentially. While so, it is not possible to find out from what material they are made unless we resort to reasoning based upon the Veda which alone is of authority in matters beyond our comprehension.

स्पष्टशब्दादियुक्तेषु भौतिकत्वं अतिस्फुटम् ।
अक्षादौ अपि तत् शास्त्रयुक्तिभ्यां अवधार्यताम् ॥ १७ ॥

"*That they are made out of the Elements is very patent in things which have clear sound etc The same (that they are made out of the Elements) has to be determined as regards the senses etc. however only with the help of the Sastra (Veda) and Reasoning.*

Thus having described the components of the universe as we know it, the author proceeds to consider in detail the purport of the Vedic passage referred to in the opening stanza. The passage is सदेव सौम्य इदं अग्रे आसीत् एकं एव अद्वितीयं । "*This* (the universe) was, at the beginning, the Existent only,

the one only without a second." That the word *This* signifies the entire universe is pointed out in the next stanza.

एकादशेन्द्रियैः युक्त्या शास्त्रेणाप्यवगम्यते ।
यावत् किंचिद् भवेद् एतद् इदंशब्दोदितं जगत् ॥ १८ ॥

"*This universe, that is,—whatever and what all are known by the eleven Indriyas (the five Jnanendriyas, the five Karmendriyas and the Mind), and through reasoning and also by the help of the Sastra—is denoted by the word* This."

The author briefly paraphrases the Vedic passage as follows :-

इदं सर्वं पुरा सृष्टेः एकमेवाद्वितीयकम् ।
सदेवासीत् नामरूपे नास्तां इत्यारुणेर्वचः ॥ १९ ॥

"*All this was, before creation, only the Existent, the one only without a second. Name and Form did not exist (then).—Such is the teaching of Aruni (Uddalaka to his son Svetaketu).*"

The three expressions, "One, Only, Without a second" have every one of them a special significance and they all emphasise the unitary nature of the Existent Reality. It can be negatived in three possible ways :—1. A thing cannot be called single if it consists of several *parts*. 2. It cannot be single if there are other things which are *similar* to it. 3. Neither can it be single if there are other things which are *dissimilar* to it. These three impediments to Oneness are explained by the author thus—

वृक्षस्य स्वगतो भेदः पत्रपुष्पफलादिभिः ।
वृक्षान्तरात् सजातीयो, विजातीयः शिलादितः ॥ २० ॥

"*A tree has differentiation in itself by reason of the leaves, flowers, fruits etc. Differentiation by similar things is caused by other trees. Differentiation by dissimilar things is because of stones and the like.*"

These three differentiating factors do not exist in the case of the ever Existent Reality The internal differentiation is negatived by the word *One*; the differentiation by similar things is negatived by the word *Only*; and the differentiation by dissimilar things is negatived by the expression *Without a Second*.

तथा सद्वस्तुनो भेदत्रयं प्राप्तं निवार्यते ।
ऐक्यावधारणद्वैतप्रतिषेधैः त्रिभिः क्रमात् ॥ २१ ॥

"*The three kinds of differentiation which may be considered possible even for the Existent Reality are negatived in order by the three expressions* (**One, Only, Without a second**) *which signify homogeneity, the emphatic restriction and the denial of a second thing.*"

These three significances are considered consecutively in the next four stanzas.

सतो नावयवाः शङ्क्याः तदंशस्यानिरूपणात् ।
नामरूपे न तस्यांशौ तयोरद्याप्यनुद्भवात् ॥ २२ ॥

"*No parts can be postulated of the* **Sat** (*Existent*) *for it is not possible to demonstrate or show any part in it. Name and Form are not* **its** *parts as they have not come out then* (*before creation*)."

Names and Forms come into being only after creation and, as they do not exist in the pre-creation stage, they cannot be conceived of then as any parts of the Ever Existent Reality.

नामरूपोद्भवस्यैव सृष्टित्वात् सृष्टितः पुरा ।
न तयोरुद्भवस्तस्मात् निरंशं सद् यथा वियत् ॥ २३ ॥

"*As the rise of names and forms itself is creation, they cannot be before creation. Therefore the Existent has no parts just like Akasa (which is ever one and partless).*"

There can be no differentiation caused by the existence of a similar Existent Reality for Existence by itself does not admit of any variety. If two existing things seem to be distinct from each other, this distinctness is not due to any distinctness in the aspect of existence but only to the limitations under which those things are perceived.

सदन्तरं सजातीयं न वैलक्षण्यवर्जनात् ।
नामरूपोपाधिभेदं विना नैव सतो भिदा ॥ २४ ॥

"There is no other similar Existent for Existence excludes variety. But for the distinctness caused by the limitations of name and form, there can be no variety at all in Existence."

Can we not say that the Existent is distinct from the non-existent which is a dissimilar thing? The suggestion itself is absurd for how can a thing which does not itself exist be conceived of as distinct from another thing? Distinctness is an attribute which can be postulated only of an existing thing.

विजातीयं असत् तत् तु न खल्वस्तीति गम्यते ।
नास्यातः प्रतियोगित्वं विजातीयाद् भिदा कुतः ॥ २५ ॥

"What is dissimilar (to the Existent) is the non-existent. It is however known that it does not exist. It cannot therefore be a correlative opposite of this (the Existent). How can any differentiation be due to such a dissimilar thing (which does not exist)?"

In this context the author thinks it necessary and proper to refute the theory that, before the creation of the universe, there was only a blank void, in other words, that the entire universe was created out of nothing. Stanzas 26 to 46 deal with this contention Those who urge this theory point to some passages in the Vedas themselves as if they support it. Hence the need to enquire into its validity.

एकमेवाद्वितीयं सत् सिद्धं, अत्र तु केचन ।
विह्वला असदेवेदं पुराऽऽसीदित्यवर्णयन् ॥ २६ ॥

"(Thus) it is settled that one only without a second is the Existent. Here however some dissatisfied (with this) say that in the beginning this was only non-existent."

Their dissatisfaction is not due to any right thinking but to their inability to think aright. Their minds, accustomed as they have been to the things in the universe which are all limited and have names and forms, are incapable of conceiving of an Entity which transcends all limitations and is nameless and formless.

मग्नस्याब्धौ यथाऽक्षाणि विह्वलानि तथाऽस्य धीः ।
अखण्डैकरसं श्रुत्वा निष्प्रचारा बिभेत्यतः ॥ २७ ॥

"Just as the senses of a person immersed in an ocean become incapable, the intellect of this person on hearing about an Entity which is partless and homogeneous is unable to grasp it and is afraid of it."

The author quotes from the Karikas of Sri Goudapadacharya in support of the statement that those who postulate name and form to the Absolute are afraid to grant the possibility of its being without any attribute as their intellects being unable to grasp it recoil from it.

गौडाचार्या निर्विकल्पे समाधावन्ययोगिनाम् ।
साकारब्रह्मनिष्ठानां अत्यन्तं भयमूचिरे ॥ २८ ॥

"Sri Goudapadacharya has pointed out the great fear which those other aspirants who are attached to the Formful Brahman have in the realisation which is devoid of attributes."

The passage is this—

अस्पर्शयोगो नामैष दुर्दर्शः सर्वयोगिनाम् ।
योगिनो बिभ्यति ह्यस्माद् अभये भयदर्शिनः ॥ २९ ॥

"This contact-less realisation is certainly very difficult for all aspirants to have, for such aspirants are afraid of this as they see fear in what is really free of all fear."

"Contact-less" means unrelated to anything else, that is, absolute in its fullest sense.

Besides Sri Goudapada, Sri Sankara Bhagavatpada also has characterised as deluded those who advance the theory of the Void. They form a sub-sect of Buddhists and are called Madhyamikas.

भगवत्पूज्यपादाश्च शुष्कतर्कपटूनमून् ।
आहुर्माध्यमिकान् भ्रान्तान् अचिन्त्येऽस्मिन् सदात्मनि ॥

"Sri Bhagavatpada also says of these Madhyamikas who are clever in dry logic that they are deluded in the matter of this Existent Self which transcends all thought."

अनादृत्य श्रुतिं मौर्ख्याद् इमे बौद्धाः तमस्विनः ।
आपेदिरे निरात्मत्वं अनुमानैकचक्षुषः ॥ ३१ ॥

"These ignorant Buddhists, with an eye to reasoning alone and arrogantly disregarding the Veda, arrive at the conclusion that there is substanceless-ness."

As a mere reference to Sri Goudapada or Sri Sankara Bhagavatpada will not be any adequate reply to those who do not grant their authority, the author proceeds to refute the theory of the Void on their own plane of reasoning.

शून्यमासीदिति ब्रूषे सद्योगं वा सदात्मताम् ।
शून्यस्य न तु तद्युक्तं उभयं व्याहतत्वतः ॥ ३२ ॥

"*You say that Void* was. (*It must mean*) *either that the quality of* being *attached itself* (*to the Void*) *or* (*that the Void*) *was of the nature of* being. *But both* (*these alternatives*) *are illogical in relation to the Void by reason of self-contradiction.*"

The author explains this in the next stanza by giving an illustration.

न युक्तः तमसा सूर्यो नापि चासौ तमोमयः ।
सच्छून्ययोः विरोधित्वात् शून्यं आसीत् कथं वद ॥ ३३ ॥

"*The Sun is not in contact with darkness nor is he of the nature of darkness. As Existence and Void are mutually contradictory, tell me how* Void *could* exist?"

The example ordinarily given for a self-contradictory statement is "My mother is sterile". If she is a mother, she could not have been sterile; if she was sterile, she could not be a mother. Similarly, Void which is a mere negative of every thing cannot be attributed any existence as if it were some positive thing.

It may be urged that, just as the Vedanti says that the world is a superimposition on the Absolute which is free from any name or form, existence may be superimposed upon the Void which does not exist as a positive entity. The brief answer to this is that all superimposition implies the existence of some positive thing over which the imposition is made. In other words, there can be no superimposition unless there is a substantive background. If the Void is admitted to be such a substantive background, it cannot be called a Void at all.

वियदादेर्नामरूपे मायया सुविकल्पिते ।
शून्यस्य नामरूपे च तथा चेत् जीव्यतां चिरम् ॥ ३४ ॥

"*The name and form of Akasa etc. are clear impositions (on Brahman) by Maya. If you say that, in the same manner, name and form are imposed upon the void, May you live long!*"

This blessing means "you have come round to my standpoint as what you call Void is only the positive basic substratum of the universe and cannot certainly be a mere negation." If he asks "Are not names and forms superimpositions?", we

say "They certainly are. But they are imposed upon a positive background? Where is the background for you? If there is the illusive perception of a snake, there is behind it a real rope. Without a real background, there can be no illusive perception".

सतोऽपि नामरूपे द्वे कल्पिते चेत्, तदा वद ।
कुत्रेति, निरधिष्ठानो न भ्रमः क्वचिदीक्ष्यते ॥ ३५ ॥

"If you urge that both name and form are imposed even on the Existent Reality, then tell me "On what *is your imposition based?" for no mistaken perception is anywhere experienced without a substratum."*

The objector then tries to turn the table on the Vedanti by asking him to justify the propriety of the statement that the Existent existed before creation. Is the existence indicated by the word "Existent" different from the existence indicated by the word "existed"? If so, it proves the possibility of two existences, cutting at the root of the Vedanti's proposition that existence is one only. If on the other hand, the existence indicated by the word "Existent" is identical with the existence indicated by the word "existed", to say that "The Existent existed" is meaningless redundancy for it conveys no idea to the hearer.

सदासीदिति शब्दार्थभेदे वैगुण्यमापतेत् ।
अभेदे पुनरुक्तिः स्यात्, मैवं, लोके तथेक्षणात् ॥ ३६ ॥

"If there is difference in the significances of the words in "The Existent existed", the impropriety (of the statement that It is but One) follows. If there is no such difference, there will be mere repetition — (The answer is —) It is not so, for such a use of words is seen in the world."

The author gives in the next stanza illustrations of such an ordinary use of words. "He does a deed", "He says a say", "He wears a wear", "He thinks a thought", "He runs a race",

"He sings a song" and so on are expressions in common use and they are not considered as redundant. To a person accustomed to such popular use, the sentence "The Existent existed" will not be meaningless redundancy.

कर्तव्यं कुरुते, वाक्यं ब्रूते, धार्यस्य धारणम् ।
इत्यादिवासनाविष्टं प्रत्यासीत् सदितीरणम् ॥ ३७ ॥

"**The Existent existed**" *is said for the benefit of the person who is accustomed to statements like "He does what has to be done", "He says a sentence", "Wearing what is worn."*

Similarly is the use of the word "before" intended for the proper understanding of the hearer who is accustomed only to think in terms of time. The Existent by itself knows no past, present or future for it is timeless.

कालाभावे पुरेत्युक्तिः कालवासनया युतम् ।
शिष्यं प्रत्येव, तेनात्र द्वितीयं न हि शङ्क्यते ॥ ३८ ॥

"The word "Before" with reference to what is timeless is used in addressing a disciple who is accustomed to time. No second thing is therefore conceived here."

It may be asked—why should the Veda which has to simply declare the truth as it is use any expression which is not properly applicable ? The answer is—The truth transcends all expression and the Veda, when it has to declare it, has to descend to the level of the hearer and use expressions with which he is familiar.

चोद्यं वा परिहारो वा क्रियतां द्वैतभाषया ।
अद्वैतभाषया चोद्यं नास्ति नापि तदुत्तरम् ॥ ३९ ॥

"A question or an answer has to be couched in the lauguage of duality. In the language of non-duality, there is no question nor any answer to it."

The nature of the Existent Reality is described thus—

तदा स्तिमितगम्भीरं न तेजो न तमः ततम् ।
अनाख्यं अनभिव्यक्तं सत् किंचिद् अवशिष्यते ॥ ४० ॥

"Then remains the Existent, something motion-less and deep, neither light nor darkness, expansive, nameless and unmanifest."

Naturally the question arises whether it is possible at all to conceive of any such entity. It may be that Prithvi, Apas, Tejas and Vayu are reducible into atoms and have therefore no substantiality of their own. What about Akasa which cannot be so reduced? Will it not remain as an irreducible existent thing distinct from Brahman? Is it possible at all to conceive of anything without Akasa?

ननु भूम्यादिकं मा भूत् परमाण्वन्तनाशतः ।
कथं ते वियतोऽसत्वं बुद्धिमारोहतीति चेत् ॥ ४१ ॥

"Prithvi and others may not be (real) as they are dissolvable into the finest atoms. How can any unreality of Akasa be comprehended by your intellect?"—If it is so urged,

अत्यन्तं निर्जगद् व्योम यथा ते बुद्धिमाश्रितम् ।
तथैव सन्निराकाशं कुतो नाश्रयते मतिम् ॥ ४२ ॥

"Just as Akasa absolutely free from the universe (of names and forms) is comprehended by your intellect, in the same manner why is not the Existent free of Akasa also comprehended by you?"

Our mind limited as it is can understand space only in relation to things which occupy it. Unless there are things and there are intervals between them, we can have no conception of space. Yet we conceive of space as transcending all things. If our mind is so capable of comprehending the idea of abstract

space, where is the difficulty in comprehending the Existent Absolute Reality which transcends even space ?

If you say that Akasa is perceived by you, have you ever seen it without light or darkness (both of which belong to Tejas)? Further, according to the Tarkika, Akasa is not an object of direct perception.

निर्जगद् व्योम दृष्टं चेत्, प्रकाशतमसी विना ।
क्व दृष्टं, किं च ते पक्षे न प्रत्यक्षं वियत् खलु ॥ ४३ ॥

" If it is said that Akasa devoid of the universe is seen, where has it been seen without light or darkness? Moreover, according to you, Akasa is not perceivable by the senses."

The objector may ask the Vedanti a similar question— " According to you, the Existent also is not perceivable by the senses. Where have you seen it unrelated to the universe including space ?" The answer is that, though it may not be an object of sensual perception, it is capable of being experienced and it is, as a matter of fact, being experienced by all those who successfully restrain all thought and remain quiet.

सद्वस्तु शुद्धं त्वस्माभिः निश्चिन्तैरनुभूयते ।
तूष्णीं स्थितौ, न शून्यत्वं शून्यबुद्धेश्च वर्जनात् ॥ ४४ ॥

" The Pure Existent Entity is however experienced by us when without any thought; when we remain quiet, it is not *voidness, for the thought of voidness is also avoided".*

If all thought is eliminated in the state of quietude, does it not imply that there is no thought even of the Existent ?

सद्बुद्धिरपि चेन्नास्ति, माऽस्त्वस्य स्वप्रभत्वतः ।
निर्मनस्कत्वसाक्षित्वात् सन्मात्रं सुगमं नृणाम् ॥ ४५ ॥

" If it is urged that the thought of the Existent also is absent, let it not be, as it is self-luminous. The Pure

Existent Being is easily comprehendable by (qualified) persons as it is the witness of the mind-less state."

To see a dark object, light is necessary but no light is necessary to see the light. Similarly, thought is necessary only to comprehend things other than the Existent; as regards the latter, no thought is required for it is self-luminous.

The author proceeds to point out that, as the subject-witness in us is experienced by us when all mentation is eliminated, so may the ever Existent Absolute Reality be conceived of as existing in its pure state before the creation of the universe.

मनोजृम्भणराहित्ये यथा साक्षी निराकुलः ।
मायाजृम्भणतः पूर्वं सत् तथैव निराकुलम् ॥ ४६ ॥

"*Just as the Witness is pure in the absence of mental activity, so is the Existent pure before the activity of Maya.*"

If the Existent is so pure, that is, devoid of any name or form, how can any name or form ever come into existence out of it? Though it is essentially nameless and formless, there is inherent in it the potentiality of all names and forms. Mud by itself has no form of its own but yet it has in it the potentiality to appear as a pot, a jar, a brick etc. So also with the Existent. Its potentiality is given the name of *Maya*. It cannot be perceived; its existence however can be inferred from its effects.

निस्तत्त्वा कार्यगम्याऽस्य शक्तिर्मायाऽग्निशक्तिवत् ।
न हि शक्तिः क्वचित् कैश्चिद्बुध्यते कार्यतः पुरा ॥ ४७ ॥

"*The potency,* Maya, *has no substantiality of its own and can be known only from its effects, just like the potency of fire. Potency is certainly not perceived anywhere by anybody at any time before the effect.*"

Is this potency an existent thing just like the Existent itself? If so, being an independent thing, it can not inhere in

any other thing which is existent. The capacity to burn can be postulated of fire but fire itself cannot be postulated as the potency of fire, for potency is not the same as the potent. What then is this potency? If it is not the same as the Existent, it must be different from it. Is it then a non-existent ?

न सद्वस्तु सतः शक्तिः न हि वह्नेः स्वशक्तिता ।
सद्विलक्षणतायां तु शक्तेः किं तत्त्वमुच्यताम् ॥ ४८ ॥

"The Potency of the Existent is not a thing existent, for fire cannot have itself as its potency. If however the potency is different from the Existent, tell me, what is its true nature?"

If it is different from the Existent, is it a mere negation of the Existent, that is, Void or is it merely something different from the Existent ? It has been already pointed out in stanza 34 that a mere Void can not be the cause of the universe. The potency of the Existent is thus not an existent like it nor a non-existing thing like the Void. It is impossible to define it by any positive terms.

शून्यत्वमिति चेच्छून्यं मायाकार्यमितीरितम् ।
न शून्यं नापि सत्, यादृक्तादृक्तत्त्वमिहेष्यताम् ॥ ४९ ॥

"If it is void, it has been pointed out before that even voidness is an effect of Maya. It is thus neither a void nor an existent. "Some-how-nes" alone can be postulated of it."

The author relies for his statement on the authority of the Vedic passage that declares that before creation darkness was which was neither existent nor non-existent. If darkness was not an existent, how can one say of it that it *was*? The simple answer is the Existent was there to lend existence to it.

नासदासीन्नो सदासीत् तदानीं किन्त्वभूत्तमः ।
सद्योगात् तमसः सत्त्वं न स्वतः तन्निषेधनात् ॥ ५० ॥

"Then there was no non-existent nor existent but there was darkness. "Being" is ascribed to darkness because of association with the Existent, not because it is in itself existent for existence is denied to it."

Potency which is thus incapable of being defined as either distinct from or identical with the Existent cannot be conceived of as an independent thing which may be considered as a "second" so as to disturb the "Only one"-ness of the Existent. It is pointed out that, even in ordinary worldly use, we do not consider the capacity of any person as a second thing distinct from him.

अत एव द्वितीयत्वं शून्यवन्न हि गण्यते ।
न लोके चैत्रतच्छक्त्योर्जीवितं लिख्यते पृथक् ॥ ५१ ॥

"For this reason, second-ness is not ascribed (to Maya) just as (no second-ness is ascribed to) the Void. In the world, no life history is written separately, one for Chaitra and another for his powers."

It may be urged that if his capabilities are greater, his life history also will be more extensive. But it must be remembered that the extensiveness of the history is not due to those capabilities but only to the manifestations of those capabilities in the form of his exploits of various kinds. If those capabilities did not find outward expression through those exploits but remained quite latent, the history could not be extended.

शक्त्याधिक्ये जीवितं चेद्वर्धते, तत्र वृद्धिकृत् ।
न शक्तिः, किं तु तत्कार्यं युद्धकृष्यादिकं तथा ॥ ५२ ॥

"If the life history is enlarged on account of the greatness of his power, the enlarging factor there is not the power but only its manifestation, as a battle, cultivation and so on. Similarly—

सर्वथा शक्तिमात्रस्य न पृथग्गणना क्वचित् ।

mere power is, in no manner, counted separately anywhere."

Does not the manifestation of power make a second to the Existent ? It can not, as it does not exist before creation.

शक्तिकार्यं तु नैवास्ति द्वितीयं शङ्क्यते कथम् ॥ ५३ ॥

"The effect of the Potency has not at all come into existence. How can it be considered as a second?"

Granting that there is a Potency in the Existent, the question arises—whether it is co-extensive with the whole of the Existent or is only a fraction of it. If it is co-extensive, when the Potency manifests itself in the form of the universe the entire Existent becomes the universe so that it will be impossible for anybody to realise the pure Existent transcending all names and forms for no such exists. If, on the other hand, it is said to be only a fraction of the Existent, it necessarily implies that the latter consists of parts and this will be inconsistent with its absolute one-ness. The Vedanti will not grant that the entire Existent becomes the universe, for it will negative the chance of any aspirant realising the transcendental Entity. He would rather admit that the potency to become the universe is a fraction of that Entity. Though this admission has the support of the several scriptures, the author hastens to point out immediately that this is only for the purpose of emphasising the immensity of the Supreme Existent and impressing it on the mind of the ordinary man and not for enunciating any parts in it.

न कृत्स्नब्रह्मवृत्तिः सा शक्तिः किं त्वेकदेशभाक् ।
घटशक्तिर्यथा भूमौ स्निग्धमृद्येव वर्तते ॥ ५४ ॥

"That Potency does not occupy the entire Brahman but is only in a portion of it, just as the potency of mud to become a pot is only in the wet mud."

पादोऽस्य विश्वा भूतानि त्रिपादस्ति स्वयंप्रभः ।
इत्येकदेशवृत्तित्वं मायाया वदति श्रुतिः ॥ ५५ ॥

"All beings are but a quarter of It. With the three quarters, It is self-luminous"—Thus does the Veda ascribe to Maya the state of being in a portion. (Purusha Sukta)"

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।
इति कृष्णोऽर्जुनायाह जगतस्त्वेकदेशताम् ॥ ५६ ॥

"Supporting all this world by a small fraction, I stand"—So did Sri Krishna declare to Arjuna the world's being a fraction (Gita X 42)."

स भूमिं विश्वतो वृत्वा ह्यत्यतिष्ठद्दशाङ्गुलम् ।
विकारावर्ति चात्रास्ति श्रुतिसूत्रकृतोर्वचः ॥ ५७ ॥

"Enveloping the universe on all sides, He stands ten inches above it." (Purusha Sukta) "It is also in the manifestation." Such are the statements of the Veda and the author of the Brahma Sutra respectively in this matter.

निरंशेऽप्यंशमारोप्य कृत्स्नेंऽशे वेति पृच्छतः ।
तद्भाषयोत्तरं ब्रूते श्रुतिः श्रोतृहितैषिणी ॥ ५८ ॥

"To one who asks "(Is Maya) in the entirety or in a fraction (of Brahman)?", the Veda, bent upon benefitting the hearer, gives him an answer in his own language by assuming fractional-ness even in the fraction-less".

Having thus defined Maya as the potency of Brahman knowable only by its effects, the author proceeds to consider those effects.

सत्तत्त्वमाश्रिता शक्तिः कल्पयेत् सति विक्रियाः ।
वर्णा भित्तिगता भित्तौ चित्रं नानाविधं यथा ॥ ५९ ॥

"This Potency resting on the Existent Reality creates in the Existent modifications, just as colours applied to a wall create a manifold picture."

It must be noted that in creating the picture the colours do not in the least affect the nature of the wall. Similarly, Maya in showing forth names and forms does not in the least affect the basic Brahman which ever remains the same.

It is common knowledge that an effect is not identical with the cause. If I take a small quantity of mud from a larger heap, I cannot call it an "effect" of mud. If I give it a definite shape which is not in that heap and make it describable by a name as pot, then I can say that the pot is an effect of mud. That is, the effect must have in it not only the causal material but also a special characteristic which is not in that material.

आद्यो विकार आकाशः, सोऽवकाशस्वरूपवान् ।
आकाशोऽस्तीति सत्तत्त्वं आकाशेऽप्यनुगच्छति ॥ ६० ॥

"*The first evolute is* Akasa. *Its nature is Space. The basic material* (*the Existent*) *permeates Akasa also in the form of 'Akasa* exists'."

एकंस्वभावं सत्तत्त्वं, आकाशो द्विस्वभावकः ।
नावकाशः सति, व्योम्नि स एषोऽपि, द्वयं स्थितम् ॥ ६१ ॥

"*The Existent Reality has only a single nature. Akasa has two essential characteristics. There is no Space in the Existent. In Akasa that* (*the Existent*) *and also this* (*Space*) *that is, both are present.*"

We may consider the same in a more gross aspect also. There is echo in Akasa but none in the basic Existent.

यद्वा प्रतिध्वनिर्व्योम्नो गुणो, नासौ सतीक्ष्यते ।
व्योम्नि द्वौ सद्ध्वनी, तेन सदेकं, द्विगुणं वियत् ॥ ६२ ॥

"*Or, there is the quality of echo in Akasa. This is not seen in the* Sat. *In Akasa, there are* Sat *and the echo. Therefore the* Sat *is single and Akasa has two qualities.*"

Another peculiar characteristic of Maya is here pointed out by the author. It does not stop with creating Akasa. Instead of showing the truth that Akasa is but an imposition on the underlying Existent, it makes it appear as if existence is a quality of Akasa itself, so much so that we say "Akasa exists".

या शक्तिः कल्पयेद् व्योम सा सद्व्योम्नोरभिन्नताम् ।
आपाद्य धर्मधर्मित्वं व्यत्ययेनावकल्पयेत् ॥ ६३ ॥

"That Potency which creates Akasa, besides creating non-distinctness between the Existent and Akasa, creates also a reverse relationship of the qualified and the quality."

For example, when a pot is made out of mud, the pot is really an infinitesimal part of mud and yet we say that the pot "contains" mud; the pot owes its existence to mud and yet we say that the pot exists forgetting that it has no existence of its own apart from that of the underlying mud.

सतो व्योमत्वमापन्नं, व्योम्नः सत्तां तु लौकिकाः ।
तार्किकाश्चावगच्छन्ति, मायाया उचितं हि तत् ॥ ६४ ॥

"*It is the* Sat *that has taken the form of Akasa. But ordinary people and even logicians attribute existence to Akasa. This is but consistent with the nature of Maya*".

How it is so consistent is pointed out in the next stanza. Maya is that which shows forth a thing as something else which it is really not. If one sees a snake in what is really a rope, it is due to Maya. Its characteristic is to produce a perverted perception by hiding the underlying reality.

यद्यथा वर्तते तस्य तथात्वं भाति मानतः ।
अन्यथात्वं भ्रमेणेति न्यायोऽयं सार्वलौकिकः ॥ ६५ ॥

"The exact nature of a thing just as it exists is perceived by the means of knowledge; its otherwiseness is due to delusion — this maxim is universal."

How to get rid of this perverted perception is detailed in the succeeding stanzas. Unless the nature of any evolute is completely analysed, it is impossible to get at the underlying reality.

एवं श्रुतिविचारात् प्राक् यथा यद्वस्तु भासते ।
विचारेण विपर्येति ततस्तच्चिन्त्यतां वियत् ॥ ६६ ॥

"In as much as the True Thing (The Existent Brahman) seems to be such (Akasa) before the enquiry thus into the purport of the Veda but is seen to be the reverse on enquiry, that Akasa must be considered."

That is, the exact nature of Akasa must be enquired into. If so done, it will be clear that the reality behind it is only Brahman. To enable us to see that Akasa is a mere seeming, it is first necessary to note that Akasa and Brahman are not synonymous words and that their significances are different. Then alone can we see which is comprehensive and which is limited.

भिन्ने वियत्सती शब्दभेदात्, बुद्धेश्च भेदतः ।
वाय्वादिष्वनुवृत्तं सत्, न तु व्योमेति भेदधीः ॥ ६७ ॥

"Akasa and the Existent are different, as the words (that denote them) vary and also as the ideas (conveyed by them) vary. The Existent is present in Vayu and others but Akasa is not (present in them)—thus is the difference in the ideas".

That is, we note that Vayu exists, Tejas exists, Ap exists, Prithvi exists and so on. We do not say that Vayu is Akasa Tejas is Akasa and so on. Thus the Existent pervades all things including Akasa and is therefore more comprehensive than Akasa which is but a limited aspect.

सद्वस्त्वधिकवृत्तित्वाद्धर्मि, व्योम्नस्तु धर्मता ।
धिया सतः पृथक्कारे ब्रूहि व्योम किमात्मकम् ॥ ६८ ॥

"The Existent thing is the qualified as it is present in more places; the nature of quality alone belongs to Akasa. If, by using the intellect, Akasa is separated from the Existent, tell me, of what nature is Akasa?"

If existence is dissociated from Akasa, it cannot any more exist and its unreality will become patent. If mud is taken away from a pot, the pot cannot any longer exist. The pot as such has no reality of its own. So is the case with Akasa if *Sat* can be separated from it, for it has no reality other than what is lent by the *Sat*. You cannot say that it is a thing of the nature of space for, to say any such thing about it, it must first exist and it cannot exist without the Existent.

अवकाशात्मकं तच्चेत्, असत् तदिति चिन्त्यताम् ।
भिन्नं सतोऽसच्च नेति वक्षि चेद्व्याहतिस्तव ॥ ६९ ॥

"If it is said to be of the nature of space, remember that it is non-existent. If you say that it is different from the existent and yet not non-existent, your saying so is self-contradictory."

If it does not really exist, how can it seem to be? The answer is—for a mere seeming, no substantial thing is necessary. We see in our daily dreams things which are quite unsubstantial. The essential nature of Maya is to show forth what does not exist in reality.

भातीति चेद्भातु नाम, भूषणं मायिकस्य तत् ।
यदसद्भासमानं तन्मिथ्या स्वप्नगजादिवत् ॥ ७० ॥

"If it is said that it shines, let it shine. That (shining) is an ornament to illusory things. That which is not and yet shines is illusory like the elephant and the like seen in dreams."

If existence then is such an inseparable concomitant of Akasa, is it possible to distinguish the Existent from Akasa?

The author gives examples of such inseparable but distinguishable concomitants.

जातिव्यक्ती देहिदेहौ गुणद्रव्ये यथा पृथक् ।
वियत्सतोस्तथैवास्तु पार्थक्यं कोऽत्र विस्मयः ॥ ७१ ॥

"A category and a particular thing (of that category) are distinct (from each other); (so also) the embodied soul and the body; (similarly) the quality and the substance (having that quality). Just like them, let there be distinctness between Akasa and Sat. *Where is the wonder there?"*

It may be urged that, though it may be intellectually possible to distinguish between Akasa and Sat, yet the conception of distinctness does not remain steady in the mind. The author points out that the want of steadiness may be due to either of two causes–lacking concentration and lurking doubt.

बुद्धोऽपि भेदो नो चित्ते निरूढिं याति चेत् तदा ।
अनैकाग्र्यात् संशयाद्वा रूढ्यभावोऽस्य ते वद ॥ ७२ ॥

"If the distinction though understood attains no steadiness in the mind, then tell me if your want of steadiness in it is due to want of concentration or to doubt."

Want of concentration must be remedied only by concentration. Doubt can be eliminated by earnest enquiry.

अप्रमत्तो भव ध्यानादाद्येऽन्यस्मिन् विवेचनम् ।
कुरु प्रमाणयुक्तिभ्यां ततो रूढतमो भवेत् ॥ ७३ ॥

"In the first case (of want of concentration), be very careful in concentrating thought. In the other case (of doubt), engage yourself in enquiry with the help of authority and reasoning. Then it will become very steady".

The resultant knowledge is described in the next two stanzas.

ध्यानात् मानात् युक्तितोऽपि रूढे भेदे वियत्सतोः ।
न कदाचित् वियत् सत्यं सद्वस्तु छिद्रवन्न च ॥ ७४ ॥

"If the sense of distinctness between Akasa and the Sat is steadied by concentration, authority and reasoning also, Akasa will not be real at any time nor will the Existent Thing be spatial".

ज्ञस्य भाति सदा व्योम निस्तत्त्वोल्लेखपूर्वकम् ।
सद्वस्त्वपि विभात्यस्य निश्छिद्रत्वपुरस्सरम् ॥ ७५ ॥

"To the knower, Akasa will always appear along with the thought of its unreality. To him, the Existent Thing also will appear along with its non-spatial character."

His such perception will make him wonder at the non-perception by others of what is so patent to him.

वासनायां प्रवृद्धायां वियत्सत्यत्ववादिनम् ।
सन्मात्राबोधयुक्तं च दृष्ट्वा विस्मयते बुधः ॥ ७६ ॥

"When the habit has increased, the knower wonders on seeing a person who says that Akasa is real and who has no knowledge of the pure Existent."

When this perception is steady, it will be easy to adopt the same method and arrive at a perception of the unreality of Vayu and other evolutes also.

एवमाकाशमिथ्यात्वे सत्सत्यत्वे च वासिते ।
न्यायेनानेन वाय्वादेः सद्वस्तु प्रविविच्यताम् ॥ ७७ ॥

"When thus the unreality of Akasa and the reality of the Sat has become familiarised, the Sat Reality must be clearly distinguished from Vayu and others by the same consideration."

It may be said that Akasa, being an evolute of Brahman, may be so distinguished from the latter but the same considera- tion will not apply to Vayu and others, as they are not evolutes of Brahman but only of Akasa or other elements. To say so is to forget that all things in the universe *are* evolutes of Brahman though their approximation to Brahman may be of varying degrees. Though a cloth is made out of yarn, in as much as the yarn is made out of cotton, the cloth also is made out of cotton.

सद्वस्तुन्येकदेशस्था माया तत्रैकदेशगम् ।
वियत् तत्राप्येकदेशगतो वायुः प्रकल्पितः ॥ ७८ ॥

"*Maya is in a portion of the Existent Reality. Akasa is in a portion of that Maya. Vayu is manifested in a portion only of that Akasa.*"

The analysis of Vayu is given in stanzas 79 to 86.

शोषस्पर्शौ गतिर्वेगो वायुधर्मा इमे मताः ।
त्रयः स्वभावाः सन्मायाव्योम्नां ये तेऽपि वायुगाः ॥ ७९ ॥

"*Drying, touch, movement and speed—these are considered the qualities of Vayu. The three qualities which belong to* Sat, *Maya and Akasa are* present *in Vayu* also."

What those three qualities are are mentioned in the next stanza.

वायुरस्तीति सद्भावः सतो वायौ पृथक्कृते ।
निस्तत्त्वरूपता मायास्वभावो व्योमगो ध्वनिः ॥ ८० ॥

"*That Vayu is is the nature of* Sat. *That* Vayu *has no reality, if separated from* Sat, *is the nature of Maya.* Its *sound is from Akasa.*"

Here a small doubt may arise. It was stated before in stanza 67 that *Sat* permeated everything and that Akasa did not. If so, how can it be found in Vayu as sound?

सतोऽनुवृत्तिः सर्वत्र व्योम्नो नेति पुरेरितम् ।
व्योमानुवृत्तिरधुना कथं न व्याहतं वचः ॥ ८१ ॥

"It was stated before that there was permeation by Sat in everything and that there was none by Akasa. Now permeation by Akasa is mentioned. Is not this statement a contradiction?"

छिद्रानुवृत्तिर्नेतीति पूर्वोक्तिः अधुना त्वियम् ।
शब्दानुवृत्तिरेवोक्ता वचसो व्याहतिः कुतः ॥ ८२ ॥

"What was said before is that there was no permeation by space. Now however the continuance of sound alone is mentioned Where is the contradiction of words?"

Another doubt is also raised and answered in the next three stanzas. If Vayu is different from the Sat the Real, it must be unreal. If so, how can it at the same time be different from Maya the unreal? If it is different from the latter, it must be real.

ननु सद्वस्तुपार्थक्यादसत्त्वं चेत् तदा कथम् ।
अव्यक्तमायावैषम्यादमायामयताऽपि नो ॥ ८३ ॥

"If unreality is ascribed to it because of its distinctness from the Sat, the Real Substance, why is it not non-unreal also as it is different from the imperceptible Maya?"

निस्तत्त्वरूपतैवात्र मायात्वस्य प्रयोजिका ।
सा शक्तिकार्ययोस्तुल्या व्यक्ताव्यक्तत्वभेदिनोः ॥ ८४ ॥

"The nature of unsubstantiality is alone helpful to make this unreal. That *is common to both Maya and its effects though they may differ among themselves in being perceptible and not perceptible."*

That is, imperceptibility is not an element necessary to make an object unreal. In fact, things are considered illusory only when they are unreal and are yet perceived.

सदसत्त्वविवेकस्य प्रस्तुतत्वात् स चिन्त्यताम् ।
असतोऽवान्तरो भेदः आस्तां तच्चिन्तयाऽत्र किम् ॥ ८५ ॥

"As the subject on hand is the distinction between the Real and the Unreal, let the enquiry be limited to it. Let the internal differences among unreal things remain; what is the use here of any enquiry into them?"

The author concludes the enquiry into Vayu thus—

सद्वस्तु ब्रह्म शिष्टोंऽशो वायुर्मिथ्या यथा वियत् ।
वासयित्वा चिरं वायोर्मिथ्यात्वं मरुतं त्यजेत् ॥ ८६ ॥

"The residual portion is Brahman the Real Thing. Vayu is unreal like Akasa. Imbibing for long the unreality of Vayu, Vayu also must be given up."

That is, give up the idea that it is real and can be a second to Sat.

Tejas is considered in the next four stanzas.

चिन्तयेद्वन्हिमप्येवं मरुतो न्यूनवर्तिनम् ।
ब्रह्माण्डावरणेष्वेषा न्यूनाधिकविचारणा ॥ ८७ ॥

"In the same way, one must analyse Tejas also which is less expansive than Vayu. This consideration of less and greater expansiveness is with reference to the belts encircling the universe."

वायोर्दशांशतो न्यूनो वन्हिर्वायौ प्रकल्पितः ।
पुराणोक्तं तारतम्यं दशांशैर्भूतपञ्चके ॥ ८८ ॥

"Tejas is conceived of in Vayu as being less, that is, an one-tenth of Vayu. This comparison as one-tenths in all the five Elements is mentioned in the Puranas."

वन्हिरुष्णः प्रकाशात्मा पूर्वानुगतिरत्र च ।
अस्ति वन्हिः स निस्तत्त्वः शब्दवान् स्पर्शवानपि ॥ ८९ ॥

"Tejas is hot and is of the nature of brightness. Here also the earlier factors are present thus: Tejas is, it is unreal, it has sound, it has touch."

सन्मायाव्योमवाय्वंशैर्युक्तस्याग्नेर्निजो गुणः ।
रूपं तत्र सतः सर्वमन्यद् बुद्ध्या विविच्यताम् ॥ ९० ॥

"The individual characteristic of Tejas thus having the qualities of the Sat, Maya, Akasa and Vayu is Form. In these, all else other than the Sat must be separated by the intellect."

The result of such an intellectual separation will be the recognition that Tejas also has no reality of its own. The same process must be followed in considering the nature of Apas which is less extensive than Tejas.

सतो विवेचिते वन्हौ मिथ्यात्वे सति वासिते ।
आपो दशांशतो न्यूनाः कल्पिता इति चिन्तयेत् ॥ ९१ ॥

"When Tejas has been distinguished from the Sat and its unreality has been imbibed, one must think of Apas which are less, an one-tenth (of Tejas), as conceived of in it."

सन्त्यापोऽमूः शून्यतत्त्वाः सशब्दस्पर्शसंयुताः ।
रूपवत्योऽन्यधर्मानुवृत्त्या स्वीयो रसो गुणः ॥ ९२ ॥

"Apas are, *they are devoid of reality, they have sound and touch, and form – because of permeation by the qualities of the others (namely, Sat, Maya, Akasa, Vayu and Tejas). Its own quality is taste."*

सतो विवेचितास्वप्सु तन्मिथ्यात्वे च वासिते ।
भूमिर्दशांशतो न्यूना कल्पिताऽप्स्विति चिन्तयेत् ॥ ९३ ॥

"When Apas have been distinguished from Sat *and their unreality imbibed, one must consider that Prithvi which is less, an one-tenth of Apas, is conceived of in Apas."*

Here also the qualities of the antecedent factors are present.

अस्ति भूः तत्त्वशून्याऽस्यां शब्दस्पर्शौ सरूपकौ ।
रसश्च परतो गन्धो नैजः सत्ता विविच्यताम् ॥ ९४ ॥

"Prithvi is, *it is devoid of substantiality; in it there are sound, touch, form and taste—got from others. Its own quality is smell. Let the* Sat *be distinguished from it."*

पृथक्कृतायां सत्तायां भूमिर्मिथ्याऽवशिष्यते ।
भूमेर्दशांशतो न्यूनं ब्रह्माण्डं भूमिमध्यगम् ॥ ९५ ॥

"When the Sat *is separated from Prithvi, Prithvi remains unreal. The universe which is less, an one-tenth of Prithvi, is inside Prithvi."*

ब्रह्माण्डमध्ये तिष्ठन्ति भुवनानि चतुर्दश ।
भुवनेषु वसन्त्येषु प्राणिदेहा यथातथम् ॥ ९६ ॥

"In the middle of the universe stand the fourteen worlds. In these worlds are situated the bodies of living beings variously."

ब्रह्माण्डलोकदेहेषु सद्वस्तुनि पृथक्कृते ।
असन्तोऽण्डादयो भान्तु तद्भानेऽपीह का क्षतिः ॥ ९७ ॥

"If Sat *the real thing is separated from the universe, the worlds and the bodies, the universe etc. will be recognised as unreal. Let them seem to be. In this matter, what is the harm even if they seem to be?"*

The net result of all this analysis is the perception of the non-dualness of *Sat* the underlying Reality in all seemings.

भूतभौतिकमायानां असत्त्वेऽत्यन्तवासिते ।
सद्वस्त्वद्वैतं इत्येषा धीर्विपर्येति न क्वचित् ॥ ९८ ॥

" When the unreality of the elements, the evolutes of the elements amd Maya has been deeply inbibed, the conclusion that Sat the Real Thing is without a second will never undergo any change ".

It may be asked — if the earnest enquirer into the nature of things realises them all as unreal, how can he get on in this world? This question does not really arise at all. If a person realises that the pot in his hand is all but mud, does it mean that he cannot use it for fetching water? Similarly, the perception of the unreality of the universe of names and forms apart from its real substance the Sat will not interfere with the behaviour of the Seer with reference to the external world. He will be as much conscious of the names and forms and their practical utility as anybody else.

सदद्वैतात् पृथग्भूते द्वैते भूम्यादिरूपिणि ।
तत्तदर्थक्रिया लोके यथा दृष्टा तथैव सा ॥ ९९ ॥

" When duality in the form of Prithvi etc., is separated from the Existent Secondless Entity, the utility of each thing in the world will remain quite the same as perceived before."

The author points out that it is therefore unnecessary to quarrel with the other systems of thought which concern only the plane of utility.

साङ्ख्यकाणादबौद्धाद्यैर्जगद्भेदो यथा यथा ।
उत्प्रेक्ष्यतेऽनेकयुक्त्या भवत्वेष तथा तथा ॥ १०० ॥

"The duality of the world is enunciated in so many ways by the Sankhyas, Kanadas, Bouddhas and others by various reasonings. Let that be as it is."

अवज्ञातं सदद्वैतं निःशङ्कैरन्यवादिभिः ।
एवं का क्षतिरस्माकं तद्‌द्वैतमवजानताम् ॥ १०१ ॥

"The Existent Secondless Entity is disregarded by those other thinkers without hesitation. Even so, what is the harm to us who disregard their duality?"

द्वैतावज्ञा सुस्थिता चेत् अद्वैते धीः स्थिरा भवेत् ।
स्थैर्ये तस्याः पुमानेषः जीवन्मुक्त इतीर्यते ॥ १०२ ॥

"If the disregarding of duality is well established, the conception of the Secondless Entity will become steadfast. When its steadfastness is secured, such a person is called a Jivanmukta (liberated even when living)."

The author quotes in support of his statement a stanza at the end of chapter II of the Bhagavad Gita. He interprets it in two ways so as to apply to a Jivanmukta as well as to a Videhamukta.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ १०३ ॥

"O Arjuna, This is the staying in Brahman. Attaining this, one is never deluded. Remaining in it even at the last moment, he attains the bliss of Brahman."

The "last moment" may be understood as referring to the moment when the confusion between the real and the unreal ceases to be or to the moment of the last breath.

सदद्वैतेऽनृतद्वैते यदन्योन्यैक्यवीक्षणम् ।
तस्यान्तकालस्तद्भेदबुद्धिरेव न चेतरः ॥ १०४ ॥

"The last moment of that which is the perception of mutual identity between the Real Secondless Entity and the false duality is only the perception of their distinctness and not anything else."

As this latter perception can be had even when living, the Gita stanza may be understood as referring to a Jivanmukta. The ordinary meaning of the "last moment" as the point of death is also admissible. In that case, it will refer to a Videhamukta.

यद्वाऽन्तकालः प्राणस्य वियोगोऽस्तु प्रसिद्धितः ।
तस्मिन् कालेऽपि न भ्रान्तेर्गतायाः पुनरागमः ॥ १०५ ॥

"Or, let the "last moment" be the exit of life, as that is the well-known meaning. Even at that time, there can be no relapse of the delusion which has gone away."

Knowledge once attained never ceases to be, though due to various reasons it does not find expression.

नीरोग उपविष्टो वा रुग्णो वा विलुठन् भुवि ।
मूर्छितो वा त्यजत्वेष प्राणान्, भ्रान्तिर्न सर्वथा ॥ १०६ ॥

"Let him give up his life healthy and sitting up or diseased and rolling on the ground or even when unconscious. In any case, there will be no delusion."

The author justifies this statement by referring to a familiar example.

दिने दिने स्वप्नसुप्त्योरधीते विस्मृतेऽप्ययम् ।
परेद्युः नानधीतः स्यात् तद्वद् विद्या न नश्यति ॥ १०७ ॥

"Though every day what has been learnt is forgotten while dreaming and sleeping, he does not become not-learned the next day. Similarly, knowledge does not cease to be."

प्रमाणोत्पादिता विद्या प्रमाणं प्रबलं विना ।
न नश्यति, न वेदान्तात् प्रबलं मानमीक्ष्यते ॥ १०८ ॥

"Knowledge born of a means of knowledge never ceases to be in the absence of another means of greater validity. No means of greater validity than the Vedanta is known."

तस्मात् वेदान्तसंसिद्धं सदद्वैतं न बाध्यते ।
अन्तकालेऽप्यतो भूतविवेकान्निर्वृतिः स्थिता ॥ १०९ ॥

"Therefore the Existent Secondless Truth established by the Vedanta is never negatived. Thus, even at the last moment, the bliss born of the separation of the elements (from the Sat*) stays."*



ॐ

॥ श्रीगुरुभ्यो नमः ॥

CHAPTER III

॥ पञ्चकोशविवेकः ॥

PANCHAKOSA VIVEKA

(ANALYSIS OF THE FIVE SHEATHS)

Having analysed the external world of names and forms and pointed out that it has no reality other than the one lent to it by the Supreme Reality the ever Existent *Sat*, Sri Vidyaranya proceeds to analyse the personality of the individual soul just to point out that this personality also is due to the five sheaths which hide the Inmost Self and that the Self is really unrelated to them, as they also have to be counted only as part of the world of Not-self. Just as he took the Chhandogya Upanishad passage as his text for the previous chapter, he relies for this chapter on the text of the Taittiriya Upanishad यो वेद निहितं गुहायां परमे व्योमन् "He who knows what is situate in the supreme space in the cave". The Self is situated deep down in the cave of the heart and, unless the overlying layers are removed, it is not possible to get at it.

गुहाहितं ब्रह्म यत् तत् पञ्चकोशविवेकतः ।
बोद्धुं शक्यं ततः कोशपञ्चकं प्रविविच्यते ॥ १ ॥

"That Brahman which is situate in the cave is possible to know of by separating the five sheaths. Therefore the five sheaths are well separated (here)".

What the "cave" is is explained in the next stanza.

देहादभ्यन्तरः प्राणः, प्राणादभ्यन्तरं मनः ।
ततः कर्ता, ततो भोक्ता, गुहा सेयं परंपरा ॥ २ ॥

"Prana is inner than the body. The mind is inner than Prana. The doer (Vijnana) (is inner) than that (Mind) and the enjoyer (Ananda) than that (Vijnana). It is this series that is the Cave".

Here though the words Prana etc. are used, they must be understood as denoting the Pranamaya etc. Kosas. As the composition and the function of the Kosas have been described in detail in the first chapter itself, the author does not deal with them here but proceeds immediately to point out how they are distinct from the Self."

पितृभुक्तान्नजाद्वीर्याज्जातोऽन्नेनैव वर्धते ।
देहः सोऽन्नमयो नात्मा प्राक् चोर्ध्वं तदभावतः ॥ ३ ॥

*"The body is born of the virility born of the food eaten by the parents and grows also only by food. This food-created (***Annnamaya Kosa***) is not the Self as it does not exist before (before birth) or after (after death)."*

Why should we grant that the Self existed before the birth of the body or will survive its death?

पूर्वजन्मन्यसन् एतज्जन्म संपादयेत् कथम् ।
भाविजन्मन्यसन् कर्म न भुञ्जीतेह संचितम् ॥ ४ ॥

"Not existing in a previous birth, how can it earn this birth? Not existing in a future birth, it cannot enjoy (the fruits of) the actions accumulated now."

पूर्णो देहे बलं यच्छन् अक्षाणां यः प्रवर्तकः ।
वायुः प्राणमयो नासावात्मा चैतन्यवर्जनात् ॥ ५ ॥

"The Air that is filling the body, gives strength and makes the faculties function is the **Pranamaya Kosa.** *This is not Atma as it lacks consciousness.*

अहंतां ममतां देहे गेहादौ च करोति यः ।
कामाद्यवस्थया भ्रान्तो नासावात्मा मनोमयः ॥ ६ ॥

"**Manomaya Kosa** *which has the sense of I and Mine in the body and in the house etc. and wanders about by reason of the moods, love etc. is not Atma.*"

लीना सुप्तौ वपुर्बोधे व्याप्नुयादानखाग्रगा ।
चिच्छायोपेतधीर्नात्मा विज्ञानमयशब्दभाक् ॥ ७ ॥

"*That which has the name of* **Vijnanamaya Kosa,** *is the intellect accompanied by the reflection of consciousness, is withdrawn in deep sleep and pervades the entire body up to the end of the toe-nail in the waking state, is not Atma.*"

Manomaya and Vijnanamaya are both included in Antahkarana the Inner Instrument but are distinguishable from each other because of their functions. Manomaya is controlled by Vijnanamaya and is therefore considered to be external to the latter.

कर्तृत्वकरणत्वाभ्यां विक्रियेतान्तरिन्द्रियम् ।
विज्ञानमनसी अन्तर्बहिश्चैते परस्परम् ॥ ८ ॥

"*The Inner Instrument becomes modified as Vijnana and Manas, the doer and the instrument. So they become inner and outer between themselves.*"

काचिदन्तर्मुखा वृत्तिरानन्दप्रतिबिम्बभाक् ।
पुण्यभोगे, भोगशान्तौ निद्रारूपेण लीयते ॥ ९ ॥

"*There is an inward activity which bears the reflection of Ananda when enjoying the fruits of Punya (good actions) and withdraws in the form of sleep on the termination of experience.*"

कादाचित्कत्वतोऽनात्मा स्यादानन्दमयोऽप्ययम् ।
बिम्बभूतो य आनन्द आत्माऽसौ सर्वदा स्थितेः ॥ १० ॥

"Even this **Anandamaya** *is a non-self as it is only occasional. The Ananda which is the original image is the Self, as it subsists always."*

If everything that is perceivable is thus eliminated as being not-Self, there will be no residue at all to be perceived as the Self. It would seem therefore that this process of elimination will lead us to nothing positive.

ननु देहमुपक्रम्य निद्रानन्दान्तवस्तुषु ।
माभूदात्मत्वमन्यस्तु न कश्चिदनुभूयते ॥ ११ ॥

"Let there not be Self-hood in all the things beginning from the body and ending with the bliss of sleep. But in that case, no other thing is experienced."

बाढं निद्रादयः सर्वेऽनुभूयन्ते न चेतरः ।
तथाऽप्येतेऽनुभूयन्ते येन तं को निवारयेत् ॥ १२ ॥

"It is true, that all, sleep etc. are experienced and that the other is not. Even if so, who can deny that **by which** *these are experienced?"*

Then why is it not perceived ?

स्वयमेवानुभूतित्वाद् विद्यते नानुभाव्यता ।
ज्ञातृज्ञानान्तराभावाद् अज्ञेयो न त्वसत्तया ॥ १३ ॥

"As it is itself of the nature of experience, there is no state of **being experienced,** *It is not perceived because there is no other perceiver or perception (different from it) and not because it has no existence."*

This is explained with reference to a simple example. Sugar or Salt is used to make other things sweet or saltish. They do

not require anything else to make them sweet or saltish, for it is their inherent nature to be sweet or saltish.

माधुर्यादिस्वभावानां अन्यत्र स्वगुणार्पिणाम् ।
स्वस्मिंस्तदर्पणापेक्षा नो, न चास्त्यन्यदर्पकम् ॥ १४ ॥

"For things whose nature is sweetness etc. and who pass on their own quality to others, there is no need to get it for themselves. Further, there is no other thing which can pass it on to them."

अर्पकान्तरराहित्येऽप्यस्त्येषां तत्स्वभावता ।
माभूत् तथाऽनुभाव्यत्वं, बोधात्मा तु न हीयते ॥ १५ ॥

"Though there is the absence of anything else to pass on (the quality to them), there is in them the state of having it as their nature. Similarly, let there be no state of being *experienced (in the Self); its nature as experience does not cease to be."*

It is self-luminous and is therefore able to make other things shine.

स्वयंज्योतिर्भवत्येष पुरोऽस्माद्भासतेऽखिलात् ।
तमेव भान्तमन्वेति तद्भासा भास्यते जगत् ॥ १६ ॥

"This is luminous in itself and shines prior to all this (world). This (world) only follows that which is shining. It is by its light that the world is illuminated."

(Mundaka II 2-11; Katha V 15).

येनेदं जानते सर्वं तत् केनान्येन जानताम् ।
विज्ञातारं केन विद्यात् शक्तं वेद्ये तु साधनम् ॥ १७ ॥

*"That by which people perceive all this—*By *what other agency can they know it? By what can one know the knower? A means (of knowledge) is powerful (competent) only in a matter which* can *be known.*

(Brihadaranyaka II 4-14; IV 5-15).

स वेत्ति वेद्यं तत्सर्वं नान्यस्तस्यास्ति वेदिता ।
विदिताविदिताभ्यां तत् पृथक् बोधस्वरूपकम् ॥ १८ ॥

"*It knows all that which is knowable. There is no other knower for it. It is distinct from the known and the unknown and is of the nature of knowledge*" (Kena I-4)

It is different from the known as it is not an object of knowledge. It is different from the unknown for it is self-luminous and never hidden by ignorance.

The author points out that no intelligent being can ever dispute the existence of the self-luminous Self which alone enables him to see other things.

बोधेऽप्यनुभवो यस्य न कथंचन जायते ।
तं कथं बोधयेत् शास्त्रं लोष्ठं नरसमाकृतिम् ॥ १९ ॥

"*How can the Sastra teach him in whom no experience of (his own) knowledge arises in any way and who is but a clod of mud in human form?*"

जिह्वा मेऽस्ति न वेत्युक्तिः लज्जायै केवलं यथा ।
न बुध्यते मया बोधो बोद्धव्य इति तादृशी ॥ २० ॥

"*The statement "(My) knowledge is not known by me and has to be known (hereafter)" is of the same sort as the statement "Have I a tongue or not?" which leads only to shame.*"

The person doubting the existence of a tongue expresses his doubt with the tongue. How can he possibly dispute or deny its existence? Similarly, a person who disputes or denies the existence of consciousness must be conscious when he does so. How then can he do it?

If consciousness is such a simple matter which nobody can dispute or deny, where is the difficulty in recognising it? Ordinarily we are conscious of this thing, conscious of that

thing and so on. That is, our consciousness is had with reference to something external to it and is therefore only relative. We must learn to recognise consciousness absolutely unrelated to anything else. Such consciousness is Brahman.

यस्मिन् यस्मिन् अस्ति लोके बोधः तत्तदुपेक्षणे ।
यद्बोधमात्रं तद्ब्रह्मेत्येवं धीर्ब्रह्मनिश्चयः ॥ २१ ॥

"*In whatever thing knowledge is had in the world, if that thing is ignored,* that *knowledge that remains by itself is Brahman. Such a perception is the recognition of Brahman.*"

If such a perception can be had by eliminating the objective factor in the knowledge of external things themselves, where is the need for an analysis of the five Kosas which form part of the knower, the subject? The plain answer is that they also are only objects and do *not* form part of the knower who is pure consciousness.

पञ्चकोशपरित्यागे साक्षिबोधावशेषतः ।
स्वस्वरूपं स एव स्यात्, शून्यत्वं तस्य दुर्घटम् ॥ २२ ॥

"*As the witnessing consciousness remains when the five Kosas are eliminated, that consciousness itself is the true nature of oneself. It is not possible to ascribe voidness to it.*"

अस्ति तावत् स्वयं नाम विवादाविषयत्वतः ।
स्वस्मिन्नपि विवादश्चेत् प्रतिवाद्यत्र को भवेत् ॥ २३ ॥

"*There is certainly what is called the Self, as it is not a matter of dispute. If there is dispute even about (the existence of) one's Self, who is the disputant here?*"

स्वासत्त्वं तु न कस्मैचिद् रोचते विभ्रमं विना ।
अत एव श्रुतिर्बाधं ब्रूते चासत्त्ववादिनः ॥ २४ ॥

"One's non-existence however is never acceptable to anybody except when under delusion. That is why the Veda discards the person who alleges non-existence."

The Vedic passage referred to is in the Taittiriya Upanishad and its purport is given in the next stanza.

असद् ब्रह्मेति चेद्वेद स्वयमेव भवेदसत् ।

"If one thinks that Brahman is non-existent, he himself becomes non-existent."

This is because Brahman is his own Self and he cannot possibly therefore deny its existence.

The result of the foregoing considerations is that, though the Self may not be an object of perception, its existence cannot be disputed.

अतोऽस्य मा भूद्वेद्यत्वं स्वसत्त्वं त्वभ्युपेयताम् ॥ २५ ॥

"Therefore, let there be no perceivable-ness in it. The existence of the Self however must be accepted."

If then the Self does exist, what is its nature ? What is it like ? Here again, no answer can be given for every thing other than it is an object and *it* is no object at all. It is impossible therefore to point out a similar thing.

कीदृक् तर्हीति चेत् पृच्छेत् ईदृक्ता नास्ति तत्र हि ।
यदनीदृगताहृक् च तत्स्वरूपं विनिश्चिनु ॥ २६ ॥

"If it is asked "what then is it like ?", like-thisness is not there at all. Know definitely that its nature is what is without "like this" and "like that."

अक्षाणां विषयस्त्वीदृक्, परोक्षस्तादृगुच्यते ।
विषयी नाक्षविषयः, स्वत्वान्नास्य परोक्षता ॥ २७ ॥

"What is an object of the senses will be a "like this". What is imperceptible is said to be "like that". The knower of an object is not an object of the senses nor can imperceptibility be attributed to it for it is his Self."

It is therefore neither perceptible nor imperceptible. The word "This" is used to signify objects which are present before us and are capable of being perceived. The word "That" is used for things which are not at present perceived by us or are separated from us by time or distance. The Self is not an object distinct from us capable of being perceived as an object and is therefore not a "This". It being our own Self is not separated from us or screened from us by time, distance or anything else and we are ever aware of it and so it is not a "That". It is thus neither a This nor a That and cannot therefore be likened to any other This or That.

अवेद्योऽप्यपरोक्षोऽतः स्वप्रकाशो भवत्ययम् ।

"Though not knowable, it is not unknown. It is therefore self-luminous."

Having thus demonstrated the existence of the Self, the author proceeds to point out its identity with Brahman. Brahman is defined in the Taittiriya Upanishad as the True, the Conscious and the Limitless.

सत्यं ज्ञानमनन्तं चेत्यस्तीह ब्रह्मलक्षणम् ॥ २८ ॥

"True, Conscious, Limitless—This is the characteristic of Brahman here."

The word "True" is explained in the succeeding five stanzas as that which can never be negatived.

सत्यत्वं बाधराहित्यं, जगद्बाधैकसाक्षिणः ।
बाधः किंसाक्षिको ब्रूहि न त्वसाक्षिक इष्यते ॥ २९ ॥

"The nature of Truth is to be free from negation (incapable of being negatived). If there is a negation of the only witness of the negation of the world, who is the witness of that negation? Tell me, for there can be no negation which has no witness."

The essence of truth is that it must not be capable of being shown to be untrue or false at any time at any place by any person. Nobody can say that there was only a void unless *he* was there to witness it.

अपनीतेषु मूर्तेषु ह्यमूर्तं शिष्यते वियत् ।
शक्येषु बाधितेष्वन्ते शिष्यते यत् तदेव तत् ॥ ३० ॥

"When all formful things are removed, there certainly remains the formless Akasa. (Similarly) when all possible things (formful or formless) are negatived, that which remains at the end is itself that (Brahman).

सर्वबाधे न किंचिच्चेत् यन्न किंचित् तदेव तत् ।
भाषा एवात्र भिद्यन्ते निर्बाधं तावदस्ति हि ॥ ३१ ॥

"If it is said that there is nothing if everything is negatived, even that nothing itself is that. Only the words here differ. There is certainly something which is not negatived."

That is, what you call nothing is really the witness of the negation of all things and is therefore a really positive entity. That is why the Veda points it out as that where everything is negatived.

अत एव श्रुतिर्बाध्यं बाधित्वा शेषयत्यदः ।
स एष नेति नेत्यात्मेत्यतद्व्यावृत्तिरूपतः ॥ ३२ ॥

"Therefore only it is that the Veda by negativing all that can be negatived makes that (Brahman) the residue,

by the method of segregating it from all by saying "this Atma is not this, not this." (*Brihadaranyaka IV; 5-15*)

The author paraphrases the Vedic passage as follows —

इदंरूपं तु यद् यावत् तत् त्यक्तुं शक्यतेऽखिलम् ।
अशक्यो ह्यनिदंरूपः स आत्मा बाधवर्जितः ॥ ३३ ॥

" What is however of the nature of This, to whatever extent, is all capable of being discarded. What is of the nature of Not-This is certainly incapable (of being so discarded). That which is devoid of negation is the Self."

सिद्धं ब्रह्मणि सत्यत्वं, ज्ञानत्वं तु पुरेरितम् ।
स्वयमेवानुभूतित्वात् इत्यादिवचनैः स्फुटम् ॥ ३४ ॥

"(Thus) The True nature has been established in Brahman. In the passages beginning with "As it is itself of the nature of experience" (stanza 13), the nature of consciousness has also been clearly explained."

The word "limit-less" remains and is explained in the next two stanzas.

न व्यापित्वात् देशतोऽन्तो, नित्यत्वात् नापि कालतः ।
न वस्तुतोऽपि सार्वात्म्यात्, आनन्त्यं ब्रह्मणि त्रिधा ॥ ३५ ॥

"As it is pervasive, there is no limitation by space; as it is eternal, there is none by time; as it is the all, there is none by things. Thus there is three-fold unlimitedness in Brahman."

It is also unlimited by Space, Time and Duality as they themselves are but the creation of Maya and have no substance of their own to enable any of them to be a second to Brahman.

देशकालान्यवस्तूनां कल्पितत्वाच्च मायया ।
न देशादिकृतोऽन्तोऽस्ति, ब्रह्मानन्त्यं स्फुटं ततः ॥ ३६ ॥

"As Space, Time and "other" things are also the creation of Maya, there is no limitation by Space, Time etc. Thus the unlimitedness of Brahman is clear."

Thus far the limit-less-ness of Brahman as regards the inert universe alone has been shown. And yet it may be limited by the existence of other conscious entities, the Individual Souls and God the Ruler of the universe The author therefore has to show that they also are not different from Brahman. It is Brahman alone that appears as God (Isvara) and as Soul (Jiva) by reason of two different attributes being ascribed to it.

सत्यं ज्ञानमनन्तं यद्ब्रह्म तद्वस्तु तस्य तत् ।
ईश्वरत्वं च जीवत्वं उपाधिद्वयकल्पितम् ॥ ३७ ॥

"That Brahman which is true, conscious and limitless is the Real Thing. The state of being Isvara and the state of being Jiva are imposed upon it by two attributes."

शक्तिरस्त्यैश्वरी काचित् सर्ववस्तुनियामिका ।
आनन्दमयमारभ्य गूढा सर्वेषु वस्तुषु ॥ ३८ ॥

"There is an indescribable Power of Isvara which rules over all things and is hidden in all things from the Anandamaya onwards."

The necessity for granting such a Power is the need to maintain order and prevent confusion among the things of the universe.

वस्तुधर्मा नियम्येरन् शक्त्या नैव यदा तदा ।
अन्योन्यधर्मसांकर्यात् विप्लवेत जगत् खलु ॥ ३९ ॥

"If the qualities of (the several) things are not controlled by a Power, the world will surely flounder because of the mixing up of the qualities of the one with the other."

How can mere Power which is inert control any other thing? It does so as it takes on the hue of the Conscious Self, just as an inert mirror by reflecting the sun illumines a dark room.

चिच्छायावेशतः शक्तिः चेतनेव विभाति सा।

"By the reflection of the consciousness (Self) entering it, that Power shines as if conscious."

तच्छक्त्युपाधिसंयोगात् ब्रह्मैवेश्वरतां व्रजेत् ॥ ४० ॥
कोशोपाधिविवक्षायां याति ब्रह्मैव जीवताम्।

"Brahman itself by association with the attribute of that Power gets the nature of Isvara. Brahman itself when the Kosas are considered as the attributes gets the nature of Jiva."

How can the same entity get two different names with varying and even contradictory significances?

पिता पितामहश्चैकः पुत्रपौत्रौ यथा प्रति ॥ ४१ ॥
पुत्रादेरविवक्षायां न पिता न पितामहः।

"As the same person is a father and also a grand-father relatively to his son and grand-son, (so is this possible). If the son etc. are not considered, he is neither a father nor a grand-father."

तद्वन्नेशो नापि जीवः शक्तिकोशाविवक्षणे ॥ ४२ ॥

"Similarly when the Power and the Kosas are not considered, (Brahman is) neither Isvara nor Jiva."

य एवं ब्रह्म वेदैष ब्रह्मैव भवति स्वयम्।
ब्रह्मणो नास्ति जन्मातः पुनरेष न जायते ॥ ४३ ॥

"He who knows Brahman thus becomes himself even that Brahman. There is no birth for Brahman. Therefore he is not born again."

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CHAPTER IV

॥ द्वैतविवेकः ॥

DVAITA VIVEKA

(ANALYSIS OF DUALITY)

In this chapter Sri Vidyaranya develops in his own characteristic way an idea which is found in the scriptures and enunciated by Sri Sankara Bhagavatpada. Though the idea is not new, the author gives it a novel presentation in a highly impressive and interesting manner so that even a layman can easily understand it. He analyses Duality and says that it is two-fold, God-made and Man-made. The God-made duality is quite harmless but the Man-made duality is responsible for all our troubles and therefore must be got rid of. The former being harmless, there is no need to get rid of it and further it is not possible to get rid of it at our volition. The world may remain quite as it is and yet we may get the supreme state of illumination in which that world cannot affect us in any way.

ईश्वरेणापि जीवेन सृष्टं द्वैतं विविच्यते ।
विवेके सति जीवेन हेयो बन्धः स्फुटीभवेत् ॥ १ ॥

"The Duality created by God and also by the Individual Soul is analysed (here). When it is so analysed, the bondage which has to be thrown aside by the Soul will be clearly understood."

The author begins by quoting from the various Upanishads authority for his statement that the universe of duality is created by God.

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
स मायी सृजतीत्याहुः श्वेताश्वतरशाखिनः ॥ २ ॥

"Those who belong to the Sakha of Svetasvatara (IV-10) say "One must know Maya as the Root-cause

and the Great Lord as the wielder of that Maya. That wielder of Maya creates."

आत्मा वा इदमग्रेऽभूत् स ईक्षत सृजा इति ।
संकल्पेनासृजल्लोकान् स एतानिति बह्वृचाः ॥ ३ ॥

"The Rig Vedis say "At the beginning this was only Atma. He (the Atma) thought 'I shall create' and by His will He created these worlds." (Aitareya Upanishad)

खं वाय्वग्निजलोर्व्योषध्यन्नदेहाः क्रमादमी ।
संभूता ब्रह्मणस्तस्मादेतस्मादात्मनोऽखिलाः ॥ ४ ॥

बहु स्यामहमेवातः प्रजायेयेति कामतः ।
तपस्तप्त्वाऽसृजत् सर्वं जगदित्याह तित्तिरिः ॥ ५ ॥

"Tittiri (the Taittiriya Upanishad) says "All these, namely, Akasa, Vayu, Tejas, Apas, Prithvi, vegetables, food and the body came out in that order from that Brahman, this Atma. By reason of his desire "I myself shall become many. So I shall be born variously", he pondered over it and created all this world."

इदमग्रे सदेवासीद् बहुत्वाय तदैक्षत ।
तेजोऽबन्नाण्डजादीनि ससर्जेति च सामगाः ॥ ६ ॥

"The Sama Vedis say "This was at the beginning the Sat (the Existent Supreme Reality) alone. It thought for the purpose of becoming the many. It created Tejas, Apas, Prithvi, the egg-born and other beings."

(Chhandogya Upanishad)

विस्फुलिङ्गा यथा वन्हेर्जायन्तेऽक्षरतस्तथा ।
विविधाश्चिज्जडा भावा इत्याथर्वणिका श्रुतिः ॥ ७ ॥

"Just as sparks are born of fire, so were born the various things, conscious and inert, from the Akshara (Decayless)" — so says the Atharva Veda."

(Mundaka Upanishad)

जगदव्याकृतं पूर्वमासीद् व्याक्रियताधुना ।
दृश्याभ्यां नामरूपाभ्यां विराडादिषु ते स्फुटे ॥ ८ ॥

विराण्मनुर्नरा गावः खराश्वाजावयस्तथा ।
पिपीलिकावधि द्वन्द्वमिति वाजसनेयिनः ॥ ९ ॥

"The world was unmanifest at the beginning. It became then severally modified by manifest names and forms. They (the names and forms) are clearly seen in Virat etc. Virat, Manu, men, cows, mules, horses, goats, sheep, similarly up to ants — make up duality" so say the Vajasaneyins (Sukla Yajur Vedis in the Brihadaranyaka Upanishad)."

कृत्वा रूपान्तरं जैवं देहे प्राविशदीश्वरः ।
इति ताः श्रुतयः प्राहुः जीवत्वं प्राणधारणात् ॥ १० ॥

"Those Vedas say "The Lord taking a different form as Jiva entered into the body". The name of Jiva is due to the maintaining of the life-breath."

The author feels it necessary in this context to point out the elements which go into the composition of the concept of Jiva, as otherwise it will not be possible to understand how the Lord has entered the body and earned the name of Jiva. When a mirror reflects sunlight into a dark room, what is it that illuminates? Is it the mirror or the reflected sun in it or the sun in the heavens? The mirror is inert and cannot illuminate; the reflected sun is only a seeming and does not really exist; the sun is not in contact with the dark room and cannot illuminate it. What illuminates is really a mixture of all those three. So is the Jiva a composite entity comprising the conscious Self, the subtle body and the reflection of that Self in that body.

चैतन्यं यदधिष्ठानं लिङ्गदेहश्च यः पुनः ।
चिच्छाया लिङ्गदेहस्था तत्सङ्घो जीव उच्यते ॥ ११ ॥

"That which is the basic consciousness, that which is the subtle body, and the lustre of consciousness cast on the subtle body — a combination of these is called the Jiva."

Though it is the Self itself that enters the body and gets the name of Jiva, its becoming limited by that body is responsible for the loss of its freedom from any limitation. Limitation also is an aspect under the control of the Lord.

माहेश्वरी तु माया या तस्या निर्माणशक्तिवत् ।
विद्यते मोहशक्तिश्च तं जीवं मोहयत्यसौ ।। १२ ।।

"Just like the power of creating, there is also the power of deluding in Maya that belongs to the Lord. It is that that deludes the Jiva."

मोहादनीशतां प्राप्य मग्नो वपुषि शोचति ।

"Losing lordship (independence) by reason of the delusion, the Jiva immersed in the body grieves."

Thus far is the creation by the Lord.

ईशसृष्टमिदं द्वैतं सर्वमुक्तं समासतः ।। १३ ।।

"All this duality created by God has been briefly stated."

The author proceeds to explain the Man-made duality and relies for it on a passage in the Brihadaranyaka Upanishad.

सप्तान्नब्राह्मणे द्वैतं जीवसृष्टं प्रपञ्चितम् ।
अन्नानि सप्त ज्ञानेन कर्मणाऽजनयत् पिता ।। १४ ।।

"In the portion called Saptanna Brahmana, the Jiva-created duality is detailed. The protector (Jiva) created by his thought and action seven *foods."*

(Brihadaranyaka I-5)

Their utility is mentioned in the next stanza and their nature in the next after that, as detailed in that context.

मर्त्यान्नमेकं, देवान्ने द्वे, पश्वन्नं चतुर्थकम् ।
अन्यत् त्रितयं आत्मार्थं अन्नानां विनियोजनम् ॥ १५ ॥

"One is the food of mortals; two are the foods of Devas; the fourth is the food of animals; the other three are for himself—such is the distribution of the foods."

व्रीह्यादिकं दर्शपूर्णमासौ क्षीरं तथा मनः ।
वाक् प्राणश्चेति सप्तत्वं अन्नानां अवगम्यताम् ॥ १६ ॥

"Grains etc. (are the food of mortals); Darsa and Poornamasa (the sacrificial rites to be done on the new moon and full moon days are the two foods of Devas); milk (is the food of animals). Similarly, the Mind, power of speech and the life breath (are the three foods of the Self)—Thus should the seven-foldness of food be understood."

Naturally the question arises—whether all these are not created by God Himself? If so, how can it be said to be created by the Jiva? The answer is that, though they are created by God, their being invested with the nature of food is done only by the Jiva.

ईशेन यद्यप्येतानि निर्मितानि स्वरूपतः ।
तथाऽपि ज्ञानकर्मभ्यां जीवोऽकार्षीत् तदन्नताम् ॥ १७ ॥

"Even though these are created by the Lord in their respective forms, still the Jiva by his thought and action creates their food-ness."

Is it proper that one should create and that another should enjoy? The author gives a popular example to point out its propriety.

ईशकार्यं जीवभोग्यं जगद्द्वाभ्यां समन्वितम् ।
पितृजन्या भर्तृभोग्या यथा योषित् तथेष्यताम् ॥ १८ ॥

"The world is accompanied by two characteristics—it is created by the Lord and it is enjoyed by the Jiva.

Let it be considered like a woman who is born of a father and is enjoyed by a husband."

How is the creation severally done by God and the Jiva? The former creates by His mere will and the latter by exercising his mind.

मायावृत्त्यात्मको हीशसंकल्पः साधनं जनौ ।
मनोवृत्त्यात्मको जीवसंकल्पो भोगसाधनम् ॥ १९ ॥

God's will in the form of an activity of His Power of Maya is the cause of the birth of things. The Jiva's will in the form of an activity of the mind is the cause of enjoyment."

How the Jiva creates enjoyability in things is explained in the succeeding stanzas.

ईशनिर्मितमण्यादौ वस्तुन्येकविधे स्थिते ।
भोक्तृधीवृत्तिनानात्वात् तद्भोगो बहुधेष्यते ॥ २० ॥

" Though, in the case of a precious stone etc. created by God, the thing remains in the same state, their enjoyment is conceived of in several ways as there is variety in the mental activities of the enjoyers."

The author illustrates this variety of conceptions in the next three stanzas.

हृष्यत्येको मणिं लब्ध्वा क्रुध्यत्यन्यो ह्यलाभतः ।
पश्यत्येव विरक्तोऽत्र न हृष्यति न कुप्यति ॥ २१ ॥

" One gets delighted on obtaining a precious stone; another however gets angry at not obtaining it; a person who is desireless simply sees it, he is neither delighted nor angry."

प्रियोऽप्रिय उपेक्ष्यश्चेत्याकारा मणिगास्त्रयः ।
सृष्टा जीवैः, ईशसृष्टं रूपं साधारणं त्रिषु ॥ २२ ॥

"There are three forms, the desirable, the undesirable and the indifferent, in the precious stone, which are created by the Jivas. The form created by God is common in all the three."

भार्या स्नुषा ननान्दा च याता मातेत्यनेकधा ।
प्रतियोगिधिया योषिद् भिद्यते न स्वरूपतः ॥ २३ ॥

"A woman is differently conceived of as a wife or a daughter-in-law or a husband's sister or a husband's brother's wife or a mother in various ways by the minds of the correlative persons but is not different in her true nature."

Since her natural form remains the same, how is it proper to say that other mental forms are created in her?

ननु ज्ञानानि भिद्यन्तां आकारस्तु न भिद्यते ।
योषिद्वपुष्यतिशयो न दृष्टो जीवनिर्मितः ॥ २४ ॥

"Let the conceptions vary. The natural form does not vary. No addition is seen created by the Jiva in the body of the woman."

मैवं, मांसमयी योषित् काचिदन्या मनोमयी ।
मांसमय्या अभेदेऽपि भिद्यते हि मनोमयी ॥ २५ ॥

"It is not so. There is the woman made of flesh. There is another, a different, woman created by the mind. Though the fleshy woman does not vary, the mind-born woman does certainly vary."

A mind-created form is possible in the cases of hallucination, dream and imagination. How can one say that that there is a mind-created form where there is a tangible perceptible form present before him in flesh and blood?

भ्रान्तिस्वप्नमनोराज्यस्मृतिष्वस्तु मनोमयम् ।
जाग्रन्मानेन मेयस्य न मनोमयतेति चेत् ॥ २६ ॥

"Let there be a mind-created form in delusion, dreaming, imagining or in recollecting, there can be no mind-createdness in what is an object of perception in the waking state. If it is so urged,"

बाढं, माने तु मेयेन योगात् स्याद्विषयाकृतिः ।
भाष्यवार्तिककाराभ्यां अयमर्थ उदीरितः ॥ २७ ॥

"It is quite true. But when the means of knowledge is in contact with the object of knowledge, it takes on the form of that object. This matter is mentioned by the authors of the Bhashya and Vartika (Sri Sankara Bhagavatpada and Sri Suresvara)."

Thus in all cases of perception the mind creates a mental form for the object other than the physical form which it already has. In support of his statement, the author quotes two stanzas from the Upadesa Sahasri of Sri Sankara Bhagavatpada and one from the Vartika of Sri Suresvara.

मूषासिक्तं यथा ताम्रं तन्निभं जायते तथा ।
रूपादीन् व्याप्नुवच्चित्तं तन्निभं दृश्यते ध्रुवम् ॥ २८ ॥

"Just as (molten) copper poured into a mould becomes similar to it, so is the mind enveloping forms etc. certainly seen to be similar to them."

As the mind is not such a tangible thing as copper, another example, the example of a thing which is not tangible, is also given.

व्यञ्जको वा यथाऽऽलोको व्यङ्ग्यस्याकारतामियात् ।
सर्वार्थव्यञ्जकत्वाद्धीः अर्थाकारा प्रदृश्यते ॥ २९ ॥

"Or, just as light which illumines gets the shape of the object illuminated, so is the mind, because of its illuminating all objects, seen to be of the form of those objects."

मातुर्मानाभिनिष्पत्तिः निष्पन्नं मेयमेति तत् ।
मेयाभिसङ्गतं तच्च मेयाभत्वं प्रपद्यते ॥ ३० ॥

"The means of knowledge comes from the knower. Having come out, it goes to the object of knowledge. When it has well contacted the object of knowledge, it gets the similitude of that object of knowledge."

The author sums up the discussion thus—

सत्येवं विषयौ द्वौ स्तो घटौ मृन्मयधीमयौ ।
मृन्मयो मानमेयः स्यात् साक्षिभास्यस्तु धीमयः ॥ ३१ ॥

"As it is so, there are two pots as objects, the mud-made and the mind-made. The mud-made pot is grasped by the means of knowledge; the mind-made pot however is illuminated by the witnessing Self."

The author proceeds to demonstrate that of these two creations, God-made and Jiva-made, it is the latter alone that is responsible for all our troubles.

अन्वयव्यतिरेकाभ्यां धीमयो जीवबन्धकृत् ।
सत्यस्मिन् सुखदुःखे स्तः, तस्मिन्नसति न द्वयम् ॥ ३२ ॥

"The mind-created is the cause of bondage of the Jiva as seen by the tests of concordance and discordance. When it (the mind-created) is present, there are pleasure and pain; when it is not present, there are no such both (pleasure and pain)."

असत्यपि च बाह्यार्थे स्वप्नादौ बध्यते नरः ।
समाधिसुप्तिमूर्च्छासु सत्यप्यस्मिन् न बध्यते ॥ ३३ ॥

"Even though external things are not present in dreams etc., the man is affected (because of the mind-created things there). Though the external things do exist in the states of Samadhi, deep sleep and unconscious-

ness, he is not affected (as there are no mind-created things there)."

दूरदेशं गते पुत्रे जीवत्येवात्र तत्पिता ।
विप्रलम्भकवाक्येन मृतं मत्वा प्ररोदिति ॥ ३४ ॥

मृतेऽपि तस्मिन् वार्तायामश्रुतायां न रोदिति ।

"When a son has gone to a distant place and is quite alive, his father on hearing the word of a deceitful person weeps thinking him to be dead. Even if he is dead, he does not weep when he has not heard the report (of the death)."

अतः सर्वस्य जीवस्य बन्धकृन्मानसं जगत् ॥ ३५ ॥

"Therefore it is the mind-created world that is responsible for the bondage of all Jivas."

The author warns the reader here that this must not be taken to be the same as the theory of the Buddhists who say that the world is but a bundle of sensations and has no existence of its own for the Vedanti admits the existence of the external world for creating those sensations.

विज्ञानवादो बाह्यार्थवैयर्थ्यात्स्यादिहेति चेत् ।
न, हृद्याकारमाधातुं बाह्यस्यापेक्षितत्वतः ॥ ३६ ॥

"If it is urged that, by granting the uselessness of external things here, this is but the contention of idealism, we say "No", for the external things are required for creating the forms in the mind"

Simply because the Vedanti admits the existence of external things, he must not be understood as admitting their reality or even usefulness, for the functions of the means of knowledge is only to make things known and not to establish their reality or usefulness.

वैयर्थ्यमस्तु वा बाह्यं न वारयितुमीश्महे ।
प्रयोजनमपेक्षन्ते न मानानीति हि स्थितिः ॥ ३७ ॥

"Or, let external things have uselessness. We are not concerned to deny it. The means of knowledge do not expect utility (in the objects of knowledge) — such is the situation."

If then it is the mind-created world alone that is responsible for all our ills, will it not be sufficient if the mind is prevented from so creating? Why should any knowledge of Brahman be acquired?

बन्धश्चेन्मानसं द्वैतं तन्निरोधेन शाम्यति ।
अभ्यसेद्योगमेवातो ब्रह्मज्ञानेन किं वद ॥ ३८ ॥

"If bondage is due to the mind-made duality, it will vanish if it (the mind) is stopped So one should practice Yoga (mind-control) only. What is the use of the knowledge of Brahman? Tell me."

The simple answer is that mere mental control cannot secure the absolute effacement of duality. The effect will be only temporary.

तात्कालिकद्वैतशान्तावप्यागामिजनिक्षयः ।
ब्रह्मज्ञानं विना न स्यात् इति वेदान्तडिण्डिमः ॥ ३९ ॥

"Though there will be cessation of duality for the time, the cessation of future births cannot be without the knowledge of Brahman. Such is the proclamation of the Vedanta."

Further the non-perception of duality is not a necessary element of self-realisation nor of freedom from bondage. A perception of its unreality is sufficient.

अनिवृत्तेऽपीशसृष्टे द्वैते तस्य मृषात्मताम् ।
बुद्ध्वा ब्रह्माद्वयं बोद्धुं शक्यं वस्त्वैक्यवादिनः ॥ ४० ॥

"For one who holds that there is only one Real Thing, the secondless Brahman is capable of being known, if the unreality of the duality is realised, even though the God-made duality does not vanish."

That the mere vanishing of duality will not be of use in the rise of self-knowledge is also clear from the fact that, during the period of dissolution of the world at the Pralaya, there is certainly cessation of duality but no self-knowledge; that state lacks even the necessary means of knowledge.

प्रलये तन्निवृत्तौ तु गुरुशास्त्राद्यभावतः ।
विरोधिद्वैताभावेऽपि न शक्यं बोद्धुमद्वयम् ॥ ४१ ॥

"During the dissolution period, though there is the cessation of God-made duality and though duality the opposite (of non-duality) is absent, it is not possible to know the Second-less Brahman, as there is no Guru, Sastra and other aids to knowledge."

The God-made world is not only not a hindrance to self-knowledge but is even helpful, as it furnishes us with the Guru, Sastra and other aids to knowledge. Further, as it is made by God, it is beyond our competency to get rid of it.

अबाधकं साधक च द्वैतं ईश्वरनिर्मितम् ।
अपनेतुमशक्यं चेत्यास्तां तद् द्विष्यते कुतः ॥ ४२ ॥

"The duality created by God is not harmful and is even helpful. It is impossible to wipe it off Let it therefore be. Why should it be hated?"

Having dealt with the God-made duality, the author takes up the Man-made duality for consideration.

जीवद्वैतं तु शास्त्रीयं अशास्त्रीयं इति द्विधा ।
उपाददीत शास्त्रीयं आतत्त्वस्यावबोधनात् ॥ ४३ ॥

"The duality created by the Jiva is two-fold; that which is in conformity with the Sastra and that which is not in conformity with the Sastra. That which is in conformity with the Sastra must be taken up till the realisation of truth."

आत्मब्रह्मविचाराख्यं शास्त्रीयं मानसं जगत् ।
बुद्धे तत्त्वे तच्च हेयं इति श्रुत्यनुशासनम् ॥ ४४ ॥

"What is known as the enquiry about the Self and Brahman is the mind-made world in confirmity with the Sastra. Even this must be abandoned when the truth has been realised—such is the command of the Veda."

The author quotes a large number of Vedic passages in support of the statement that even this must be abandoned.

शास्त्राण्यधीत्य मेधावी अभ्यस्य च पुनः पुनः ।
परमं ब्रह्म विज्ञाय उल्कावत् तान्यथोत्सृजेत् ॥ ४५ ॥

"The wise man after learning the Sastras and repeatedly practising (what is stated there) and realising the Supreme Brahman should throw them away as (he would) a torch (at the end of a journey in the night)."

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः ।
पलालमिव धान्यार्थी त्यजेद् ग्रन्थमशेषतः ॥ ४६ ॥

"The wise man after repeated practice and bent upon knowledge and realisation must give up all books without exception just as a person desirous of grain throws away the chaff (after taking the grains)."

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायाद् बहून् शब्दान् वाचो विग्लापनं हि तत् ॥ ४७ ॥

"The wise Brahmana after well knowing it (the Self) should concentrate (only upon that). He must not think

over (other) many words for it is only a tiring of the faculty of speech."

तमेवैकं विजानीथ ह्यन्या वाचो विमुञ्चथ ।
यच्छेद् वाङ्मनसी प्राज्ञः इत्याद्याः श्रुतयः स्फुटाः ॥ ४८ ॥

"Well know That only, the One. Give up all other words. The wise must control speech in the mind—These and other Vedic passages are clear."

Having considered the Sastric duality in stanzas 44 to 48, the unsastric duality is dealt with in stanzas 49 to 62.

अशास्त्रीयमपि द्वैतं तीव्रं मन्दं इति द्विधा ।
कामक्रोधादिकं तीव्रं, मनोराज्यं तथेतरत् ॥ ४९ ॥

"The unsastric duality is of two sorts, the strong and the weak. The strong variety is love, anger and the like. Similarly, the weak is the mental musing."

उभयं तत्त्वबोधात् प्राक् निवार्यं बोधसिद्धये ।
शमः समाहितत्वं च साधनेषु श्रुतं यतः ॥ ५० ॥

"As mind-control and mental equipoise are prescribed among the means (to realisation), both (the strong and the weak varieties) must be got rid of, before the realisation of truth, for the attainment of realisation."

The control of the mind is prescribed for getting rid of love, hate, greed etc; mental equipoise is prescribed to secure cessation of the waverings of the mind. Does the statement that these must be got rid of *before* realisation imply that they may remain unchecked *after* realisation? Certainly not, says the author.

बोधादूर्ध्वं च तद्धेयं जीवन्मुक्तिप्रसिद्धये ।
कामादिक्लेशबन्धेन युक्तस्य न हि मुक्तता ॥ ५१ ॥

"It must be given up after realisation also, for the attainment of Jivan-mukti (freedom from bondage even

when living), for there can be no freedom for one who is accompanied by the bondage of love and other ills."

जीवन्मुक्तिरियं मा भूत् जन्माभावे त्वहं कृती ।
तर्हि जन्मापि तेऽस्त्वेव स्वर्गमात्रात् कृती भव ॥ ५२ ॥

"Let not this Jivan-mukti be. I am satisfied with the absence of a future birth". (If it is so said, he must be told). "In that cause, let the future birth also be for you. You may be satisfied with heaven itself."

If a person claiming to have realised the Self is unwilling to strive for Jivanmukti for fear of losing the few pleasures which this world can give, he cannot with any consistency claim to have overcome the desire for the pleasures of heavenly life.

क्षयातिशयदोषेण स्वर्गो हेयो यदा तदा ।
स्वयं दोषतमात्माऽयं कामादिः किं न हीयते ॥ ५३ ॥

"If it is said that heaven has to be given up as it is subject to the defects of decay and gradation, why are not love etc., which are in themselves highly faulty given up?"

Heavenly pleasures will become exhausted when the store of Punya responsible for them has worked itself out. Further the mere fact that heavenly pleasures are of various gradations will give rise to envy and other disagreeable traits which will interfere with the proper enjoyment of those pleasures. If heavenly pleasure is not worth having because of these defects, does it not follow that the earthly pleasures are very much more unworthy of being retained? How can a realised person wish their continuance?

तत्त्वं बुध्वाऽपि कामादीन् निश्शेषं न जहासि चेत् ।
यथेष्टाचरणं ते स्यात् कर्मशास्त्रातिलङ्घिनः ॥ ५४ ॥

"If you do not abandon love etc. without any remnant even after knowing the truth, for you who transgresses the

Karma Sastra (rules of conduct) there will be conduct as you like (reckless conduct in accordance with the dictates of the unregulated mind)."

बुद्धाद्वैतसतत्त्वस्य यथेष्टाचरणं यदि ।
शुनां तत्त्वदृशां चैव को भेदोऽशुचिभक्षणे ॥ ५५ ॥

"If there is unregulated conduct in one who has known the Secondless Brahman as his own true nature, what is the difference between dogs and knowers of truth in case of their eating what is impure?"

The author is driving to the conclusion that the knower of the truth can never transgress the prescribed rules of conduct and that, if one does so, he is *not* a knower of truth.

बोधात् पुरा मनोदोषमात्रात् क्लिश्नास्यथाधुना ।
अशेषलोकनिन्दा चेत्यहो ते बोधवैभवम् ॥ ५६ ॥

"Before realisation you suffered only from the defects of the mind. Thereafter now, you have the abuse also of the entire world. The grandeur of your realisation is wonderful!"

विड्वराहादितुल्यत्वं माकाङ्क्षीः तत्त्वविद् भवान् ।
सर्वधीदोषसंत्यागात् लोकैः पूज्यस्व देववत् ॥ ५७ ॥

"Knower of truth as you are, do not desire to have similarity with pigs etc. By completely eradicating all mental defects, be respected by the people like a God."

काम्यादिदोषदृष्ट्याद्याः कामादित्यागहेतवः ।
प्रसिद्धा मोक्षशास्त्रेषु तानन्विष्य सुखी भव ॥ ५८ ॥

"The means for giving up love etc. are the recognition of faultiness in the objects of love etc. This is well known in the Sastras dealing with release from bondage. Observe them and be happy."

Thus far the author has dealt with the strong variety of mind-made duality, namely, love etc. He then considers the weak variety, namely, mental musings. As they are quite harmless to anybody, what harm is there if they are not overcome?

त्यज्यतामेष कामादिः, मनोराज्ये तु का क्षतिः ।
अशेषदोषबीजत्वात् क्षतिः भगवतेरिता ॥ ५९ ॥

"Let this love etc. be given up. What is the harm if mental musing subsists? As it is the seed for all faults, its harmfulness is mentioned by the Lord (in the Gita)."

ध्यायतो विषयान् पुम्सः सङ्गस्तेषूपजायते ।
सङ्गात् संजायते कामः कामात् क्रोधोऽभिजायते ॥ ६० ॥

"To a person who cogitates over objects, attachment in them is born; from attachment, desire is born; from desire, anger is born." *(Gita II, 62)*

Such mental activity is capable of being overcome in two ways, one by what is called Nirvikalpa Samadhi and the other by prolonged pronunciation of Pranava.

शक्यं जेतुं मनोराज्यं निर्विकल्पसमाधितः ।
सुसंपादः क्रमात् सोऽपि सविकल्पसमाधिना ॥ ६१ ॥

"Mental musing is possible of being defeated by Nirvikalpa Samadhi. That also is easily attainable through Savikalpa Samadhi."

The author does not explain these terms in this chapter. They are described in the treatise Jivanmukti Viveka by the same author.

बुद्धतत्त्वेन धीदोषशून्येनैकान्तवासिना ।
दीर्घं प्रणवमुच्चार्य मनोराज्यं विजीयते ॥ ६२ ॥

"By one who has known the truth, is free from the defects of the mind and is accustomed to be quite alone, mental activity is overcome by pronouncing the Pranava prolongedly."

जिते तस्मिन् वृत्तिशून्यं मनस्तिष्ठति मूकवत् ।
एतत्पदं वसिष्ठेन रामाय बहुधेरितम् ॥ ६३ ॥

"When this (mental activity) is conquered (in either of the ways mentioned above), the mind remains without activity like a dumb person. This state has been explained by Vasishtha to Rama in several ways."

Two stanzas are here quoted from Yoga Vasishtha —

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनम् ।
संपन्नं चेत् तदुत्पन्ना परा निर्वाणनिर्वृतिः ॥ ६४ ॥

"If the wiping out of objects from the mind is secured by the knowledge that the object does not exist, from it arises the highest bliss of freedom."

विचारितमलं शास्त्रं चिरमुद्ग्राहितं मिथः ।
संत्यक्तवासनान्मौनादृते नास्त्युत्तमं पदम् ॥ ६५ ॥

"The Sastra has been amply enquired into. Its purport has been grasped by mutual discussion for long. (The net result is) there is no state higher than the silence where all tendencies have been completely abandoned."

It may sometimes happen that past Karma distracts the mind. Even then the only remedy is concentration.

विक्षिप्यते कदाचित् धीः कर्मणा भोगदायिना ।
पुनः समाहिता सा स्यात् तदैवाभ्यासपाटवात् ॥ ६६ ॥

"Sometimes, the mind may be distracted by Karma generating experience (of pain or pleasure). By the

strength of repeated practice, the mind will even then become again equipoised."

विक्षेपो यस्य नाऽस्त्यस्य ब्रह्मवित्त्वं न मन्यते ।
ब्रह्मैवायमिति प्राहुः मुनयः पारदर्शिनः ॥ ६७ ॥

"Knowership of Brahman is not attributed to one for whom there is no distraction. Sages who have seen the other shore say that he is Brahman itself."

This is stated by Vasishtha himself thus —

दर्शनादर्शने हित्वा स्वयं केवलरूपतः ।
यस्तिष्ठति स तु ब्रह्मन् ब्रह्म न ब्रह्मवित् स्वयम् ॥ ६८ ॥

"He who stands by himself in the form of Alone-ness giving up seeing and not-seeing is, O Brahmana, verily Brahman and not a mere knower of Brahman."

Sri Vidyaranya concludes this chapter by drawing our attention to the utility of discarding the man-made duality.

जीवन्मुक्तेः परा काष्ठा जीवद्वैतविवर्जनात् ।
लभ्यतेऽसावतोऽत्रेदं ईशद्वैताद् विवेचितम् ॥ ६९ ॥

"This highest limit of Jivanmukti is obtained by eradicating the duality created by the Jiva. It has therefore been distinguished here from the duality created by the Lord."

५

CHAPTER V

॥ महावाक्यविवेकः ॥

MAHAVAKYA VIVEKA

(ANALYSIS OF THE GREAT PASSAGES)

The four Mahavakyas, the Great Passages, are taken respectively from each of the four Vedas and are given as sacred Mantras to all Sannyasis who belong to the Advaita order. Their deep purport and significance are imparted by competent Teachers to competent disciples who receive initiation from them. As they however form part of the Upanishads, they are learnt in the usual course by all those who have access to the Upanishads. Accordingly a rough idea of what they mean is sought to be conveyed in this chapter but, as may be seen from a perusal of it, much more has to be learnt before one can grasp their full significance and far more earnest endeavour in the spiritual field is necessary to enable him to actually realise, as a matter of personal experience, the truth conveyed by them. It may be generally stated that the first Great Passage is in the nature of an enunciation of Brahman; the third has the form of a teaching; the second is a recapitulation by the disciple; the fourth is the conclusion. But it must be borne in mind that every one of them is itself self-contained enough to convey the main idea that the essence of the individual soul is none other than Brahman itself. Sri Vidyaranya devotes just two stanzas for each of the four passages and gives out the meaning of the words therein. He deals with the subject in the order of the Vedas.

येनेक्षते शृणोतीदं जिघ्रति व्याकरोति च ।
स्वाद्वस्वादु विजानाति तत् प्रज्ञानं उदीरितम् ॥ १ ॥

"That by which one hears this, smells, describes, knows as tasty or not, is mentioned as "Prajnana" Consciousness."

"This" means the entire universe of names and forms and signifies everything which has ever been, which is or which will be, an object of cognition either by the senses or the mind at any place at any time to any person. The words "hears" etc., are only illustrative and include all kinds of cognition. The word "Consciousness" does not mean any abstraction but a positive Entity whose nature is consciousness.

चतुर्मुखेन्द्रदेवेषु मनुष्याश्वगवादिषु ।
चैतन्यमेकं ब्रह्मातः प्रज्ञानं ब्रह्म मय्यपि ॥ २ ॥

"The One Consciousness which is in Brahma, Indra and other Devas and in human beings, horses, cows etc. is "Brahman". The Consciousness in me also is therefore Brahman."

Here also the words "Brahma etc.," are only illustrative of all supra-terrestrial beings and the words "human beings etc." of all terrestrial beings including plants and the elements. If Brahman is the universal Consciousness, the Consciousness that inheres and is perceptible in the individuals is certainly also the same Brahman.

परिपूर्णः परात्माऽस्मिन् देहे विद्याधिकारिणि ।
बुद्धेः साक्षितया स्थित्वा स्फुरन् अहमितीर्यते ॥ ३ ॥

"The All-full Supreme Self residing as the witness of the mind in this body which is qualified to get knowledge and is shining therein is called the "I".

That is, when the Supreme Self appears to be limited to the body, it gets the name of "I", the Individual Soul.

स्वतः पूर्णः परात्माऽत्र ब्रह्मशब्देन वर्णितः ।
अस्मीत्यैक्यपरामर्शः तेन ब्रह्म भवाम्यहम् ॥ ४ ॥

"The Supreme Self by itself Full is here denoted by the word "Brahman". The word 'Am' denotes the enunciation of identity.. Therefore I am Brahman."

The word "here" means "in the Yajur Veda Mahavakya". The Self though appearing to be limited by the body is essentially the same as the Supreme Self.

एकमेवाद्वितीयं सत् नामरूपविवर्जितम् ।
सृष्टेः पुराऽधुनाऽप्यस्य तादृक्त्वं तदितीर्यते ॥ ५ ॥

"The One Only Secondless Existent was before creation without name and form and its being of the same nature even now is indicated by the word "That".

Simply because names and forms appear after creation, they cannot in any manner affect the nature of the underlying Reality. Simply because gold is given the names and shapes of rings and chains, it does not cease to be gold.

श्रोतुर्देहेन्द्रियातीतं वस्त्वत्र त्वंपदेरितम् ।
एकता ग्राह्यतेऽसीति तदैक्यमनुभूयताम् ॥ ६ ॥

"The Reality in the hearer which transcends the body and the senses is mentioned by the word "Thou" here. Their identity is conveyed by the word "art". Let the identity between them be experienced."

"Here" means "in the Sama Veda Mahavakya". The word "senses" includes the inner sense, mind. "Them" means the "That" of the previous stanza and the "Thou" of this stanza.

स्वप्रकाशापरोक्षत्वं अयमित्युक्तितो मतम् ।
अहंकारादिदेहान्तात् प्रत्यगात्मेति गीयते ॥७ ॥

"Self-luminosity and immediate perceptibility are the significance of the word "This". That which is inner than all, beginning with egoism and ending with the body, is called the Atma, Soul."

"Self-luminosity" excludes inert things. "Immediate perceptibility" excludes objective things separated by time, distance

or other circumstance. The Atma shines without the help of any other light and is not objective as it is the subject itself. All the elements ordinarily included in the conception of "personality", namely the sense of I, the intellect, the mind, the senses, the life-breath and the physical body are really objective and therefore the Self transcends all these.

दृश्यमानस्य सर्वस्य जगतस्तत्त्वमीर्यते ।
ब्रह्मशब्देन तद् ब्रह्म स्वप्रकाशात्मरूपकम् ॥ ८ ॥

"The Real Substance of all the perceptible universe is mentioned by the word "Brahman". That Brahman is of the nature of the self-luminous Self."

That is, Brahman is not an objective thing which is distinct from the Self nor does it require any other light to make it shine. It is identical with the Self and is therefore self-luminous.

६

CHAPTER VI

॥ चित्रदीपः ॥

CHITRA DEEPA

(THE LIGHT OF A PICTURE)

In this chapter Sri Vidyaranya gives a very novel presentation of a very abstruse subject so that it can be easily understood by everybody. It was said in the previous chapters that Brahman is the underlying Reality and that the entire universe is not only a creation of it but is even now not different from it, as the universe as such has no existence apart from the existence lent to it by Brahman. Here the author explains how and in what stages Brahman became the universe and how it remains the same in spite of the countless names and forms which make up the universe.

यथा चित्रपटे दृष्टं अवस्थानां चतुष्टयम् ।
परमात्मनि विज्ञेयं तथाऽवस्थाचतुष्टयम् ॥ १ ॥

"Just as four stages are observed in (the making of) a picture-canvas, similarly four stages must be recognised in the Supreme Self (in its becoming the universe)."

Those four stages are mentioned in the next stanza —

यथा धौतो घट्टितश्च लाञ्छितो रञ्जितः पटः ।
चिदन्तर्यामी सूत्रात्मा विराडात्मा तथेर्यते ॥ २ ॥

"Just as the canvas is well washed, made stiff, outlines marked on it and then coloured, so is the Atma said to be **Chit** *(Pure Consciousness),* **Antaryami** *(the Inner Ruler),* **Sutratma** *(the String-like Self) and* **Virat** *(the Shiner)."*

The author himself explains these terms.

स्वतः शुभ्रोऽत्र धौतः स्यात् घट्टितोऽन्नविलेपनात् ।
मष्याकारैः लाञ्छितः स्यात्, रञ्जितो वर्णपूरणात् ॥ ३ ॥

"Among these, the "well-washed" is what is white by itself; "made stiff" is by the application of paste; "outlines marked" is by lines made by ink; "coloured" is by the filling up of the colours."

स्वतः चित्, अन्तर्यामी तु मायावी, सूक्ष्मसृष्टितः ।
सूत्रात्मा, स्थूलसृष्ट्यैव विराट्, इत्युच्यते परः ॥ ४ ॥

"Chit (pure consciousness) by itself, Antaryami however by association with Maya, Sutratma because of the subtle creation and Virat by reason of the gross creation alone — so is the Supreme described."

ब्रह्माद्याः स्तम्बपर्यन्ताः प्राणिनोऽत्र जडा अपि ।
उत्तमाधमभावेन वर्तन्ते पटचित्रवत् ॥ ५ ॥

"All living beings from Brahma to the tiniest plant (or worm) and even the inanimate things are here, (in Virat) as high and low (in various degrees) just like the figures on the canvas."

चित्रार्पितमनुष्याणां वस्त्राभासाः पृथक् पृथक् ।
चित्राधारेण वस्त्रेण सदृशा इव कल्पिताः ॥ ६ ॥

"For the men shown in the picture, seeming cloths are separately provided. They are only notionally created resembling the cloth, the background of the picture."

पृथक् पृथक् चिदाभासाः चैतन्याध्यस्तदेहिनाम् ।
कल्प्यन्ते जीवनामानो बहुधा संसरन्त्यमी ॥ ७ ॥

"As regards the embodied beings imposed on consciousness, seeming consciousness is provided separately for them in the name of Jivas (individual souls) and those wander about in various ways."

वस्त्राभासस्थितान् वर्णान् यद्वद् आधारवस्त्रगान् ।
वदन्त्यज्ञाः तथा जीवसंसारं चिद्गतं विदुः ॥ ८ ॥

"Just as the ignorant say that the colours in the seeming cloths are in the underlying cloth, so do they think that the wandering of the Jiva belongs to consciousness."

चित्रस्थपर्वतादीनां वस्त्राभासो न लिख्यते ।
सृष्टिस्थमृत्तिकादीनां चिदाभासस्तथा न हि ॥ ९ ॥

"The seeming cloth is not painted for the mountains etc., in the picture. Similarly, there is no seeming consciousness in the mud etc. in the creation."

संसारः परमार्थोऽयं संलग्नः स्वात्मवस्तुनि ।
इति भ्रान्तिरविद्या स्यात्, विद्ययैषा निवर्त्यते ॥ १० ॥

"The mistaken idea that the wandering is real and is well stuck in the True Thing, One's Self, is Avidya, (Nescience). It is removed by knowledge."

आत्माभासस्य जीवस्य संसारो नात्मवस्तुनः ।
इति बोधो भवेद् विद्या लभ्यतेऽसौ विचारणात् ॥ ११ ॥

"The realisation that the wandering is only of the Jiva the reflected Self and not of the Real Self is knowledge. That knowledge is obtained from enquiry."

सदा विचारयेत् तस्मात् जगज्जीवपरात्मनः ।

"Therefore one must always enquire about the Universe, the Jiva and the Supreme Self.

जीवभावजगद्भावबाधे स्वात्मैव शिष्यते ॥ १२ ॥

"When the existence of the Jiva and the existence of the Universe are negatived, One's Self alone remains."

नाप्रतीतिस्तयोर्बाधः किंतु मिथ्यात्वनिश्चयः ।
नो चेत् सुषुप्तिमूर्छादौ मुच्येतायत्नतो जनः ॥ १३ ॥

"Their negation is not their non-perception but only a firm conviction that they are unreal. If it is not so, people can attain freedom without any effort, in the states of deep sleep, unconsciousness etc."

परमात्मावशेषोऽपि तत्सत्यत्वविनिश्चयः ।
न जगद्विस्मृतिः नो चेत् जीवन्मुक्तिर्न संभवेत् ॥ १४ ॥

"The realisation of the residuary nature of the Supreme Self (mentioned in stanza 12) is also only the firm conviction about its Reality. It is not forgetfulness of the world. If it is not so, Jivanmukti (freedom even while living) will not be possible."

परोक्षा चापरोक्षेति विद्या द्वेधा विचारजा ।
तत्रापरोक्षविद्याप्तौ विचारोऽयं समाप्यते ॥ १५ ॥

"Knowledge born of enquiry is of two sorts, indirect and direct. Between them, on the securing of direct knowledge, this enquiry comes to an end."

अस्ति ब्रह्मेति चेद्वेद परोक्षज्ञानमेव तत् ।
अहं ब्रह्मेति चेद्वेद साक्षात्कारः स उच्यते ॥ १६ ॥

"If one knows "Brahman exists", that is only indirect knowledge. If he knows "I am Brahman", that is called direct knowledge."

तत्साक्षात्कारसिद्ध्यर्थे आत्मतत्त्वं विविच्यते ।
येनायं सर्वसंसारात् सद्य एव विमुच्यते ॥ १७ ॥

"For the attainment of that direct perception, the true nature of the Self is analysed, by which analysis he is even immediately released from all wandering (the life

of birth and death, pleasure and pain, compendiously called Samsara)."

The author analyses the Self in an original manner with reference to the illustrations offered by Akasa.

कूटस्थो ब्रह्म जीवेशौ इत्येवं चित् चतुर्विधा ।
घटाकाशमहाकाशौ जलाकाशाभ्रखे यथा ॥ १८ ॥

"*Chit (consciousness) is four-fold thus—Kutastha (the pure Self), Brahman (the Supreme Self), Jiva (the individual Self) and Isvara (the Universal Self)—just as there are the pot-Akasa, the great Akasa, the water-Akasa and the cloud-Akasa.*"

The author himself explains these terms.

घटावच्छिन्नखे नीरं यत् तत्र प्रतिबिम्बितः ।
साभ्रनक्षत्र आकाशो जलाकाश उदीरितः ॥ १९ ॥

"*The Akasa along with the clouds and stars which are reflected in the water that occupies the space limited by the pot is called water-Akasa.*"

महाकाशस्य मध्ये यत् मेघमण्डलमीक्ष्यते ।
प्रतिबिम्बतया तत्र मेघाकाशो जले स्थितः ॥ २० ॥

"*Cloud-Akasa is that which is reflected in the water in what is seen as an expansive cloud in the midst of the great Akasa.*"

As we have never seen Akasa reflected in a cloud, the author hastens to say that its existence is only inferential as the cloud containing water particles may be assumed to be capable of reflecting things as other waters.

मेघांशरूपमुदकं तुषाराकारसंस्थितम् ।
तत्र खप्रतिबिम्बोऽयं नीरत्वादनुमीयते ॥ २१ ॥

"The water which forms the component parts of a cloud is there in the form of tiny particles. This reflection of Akasa in it is inferred as it also is water."

The author does not think it necessary to define the pot-Akasa and the great Akasa as they are quite familiar things. Pot-Akasa is the Space enclosed in the pot; the great Akasa is the expansive Space which envelops and pervades everything. He takes up the Kutastha for elaborating.

अधिष्ठानतया देहद्वयावच्छिन्नचेतनः ।
कूटवत् निर्विकारेण स्थितः कूटस्थ उच्यते ॥ २२ ॥

"The conscious Entity which by being the background is circumscribed by the two bodies and remains unchanged like an anvil is called the Kutastha."

The metal which is brought to the anvil is beaten and given various shapes but the anvil remains firm and unchanged. So is this Kutastha.

कूटस्थे कल्पिता बुद्धिः तत्र चित्प्रतिबिम्बकः ।
प्राणानां धारणात् जीवः संसारेण स युज्यते ॥ २३ ॥

"Buddhi, the Intellect, is imposed on the Kutastha; the reflection of consciousness in that Buddhi is the Jiva, Individual Soul. He is called so as he sustains the life-breaths. It is he that is associated with Samsara."

How is it that we do not ordinarily recognise the existence of the Kutastha as distinct from the Jiva?

जलव्योम्ना घटाकाशो यथा सर्वस्तिरोहितः ।
तथा जीवेन कूटस्थः सोऽन्योन्याध्यास उच्यते ॥ २४ ॥

"Just as the pot-Akasa is completely hidden by the water-Akasa, so is the Kutastha hidden by the Jiva. This hiding is called mutual imposition."

It is really mutual confusion, the result of not recognising the distinctness between the Kutastha and the Jiva.

अयं जीवो न कूटस्थं विविनक्ति कदाचन ।
अनादिरविवेकोऽयं मूलाविद्येति गम्यताम् ॥ २५ ॥

"*This Jiva does not ever distinguish the Kutastha (from himself). This non-distinction which is beginningless must be known as Root-Ignorance, Moola-Avidya.*"

विक्षेपावृतिरूपाभ्यां द्विधाऽविद्या व्यवस्थिता ।

"*This Avidya is in two shapes, distraction and screening.*"

Screening is hiding the real nature of a thing; distraction is showing the nature as something different from what it actually is, and may well be called distortion also.

न भाति नास्ति कूटस्थः इत्यापादनं आवृतिः ॥ २६ ॥

"*Screening is the producing of the impression that the Kutastha neither shines nor exists.*"

What is the proof of the existence of such a screening? One's own experience, says the author.

अज्ञानी विदुषा पृष्टः कूटस्थं किं न बुध्यसे ।
न भाति नास्ति कूटस्थः इति बुद्ध्वा वदत्यपि ॥ २७ ॥

"*An ignorant man when asked by a knower "Do you not know the Kutastha?" even knowingly answers "The Kutastha does not shine nor exist.*"

That is, he not only confesses that he does not know the Kutastha but goes to the length of denying it as *he* does not know it. The confession of ignorance is possible only if he is aware of that ignorance in him; this is proof that there is ignorance. The denying of the Kutastha is the proof of the screening.

In the next five stanzas the author points out the inutility of dry logic in the face of actual experience If the Self is conscious by its very nature, how can there be ignorance in it? —such questions are quite futile.

स्वप्रकाशे कुतोऽविद्या तां विना कथं आवृतिः ।
इत्यादितर्कजालानि स्वानुभूतिर्ग्रसत्यसौ ॥ २८ ॥

"This personal experience disperses the crowds of logic like "How can there be ignorance in the self-luminous?", "How can there be any screening without ignorance?"

स्वानुभूतावविश्वासे तर्कस्याप्यनवस्थितेः ।
कथं वा तार्किकः तस्य तत्त्वनिश्चयमाप्नुयात् ॥ २९ ॥

"If the logician does not have faith in his own experience and if logic also has no finality, how will he arrive at the firm knowledge of truth?"

बुद्ध्यारोहाय तर्कश्चेदपेक्षेत तथा सति ।
स्वानुभूत्यनुसारेण तर्क्यतां मा कुतर्क्यताम् ॥ ३० ॥

"If it is said that logic is required for a proper understanding by the mind, in that case argue in consonance with one's own experience and do not argue perversely."

स्वानुभूतिरविद्यायां आवृतौ च प्रदर्शिता ।
अतः कूटस्थचैतन्यं अविरोधीति तर्क्यताम् ॥ ३१ ॥

"Personal experience has been pointed out (as proof) in the matter of Ignorance and Screening. Therefore conclude by argument that the Kutastha consciousness is not inconsistent (with them).

As ignorance and screening have to be ultimately got rid of, how are they to be eliminated if the Kutastha is not

inconsistent with them? That which can disperse them is discrimination the result of proper enquiry.

तच्चेद्विरोधि केनेयमावृतिर्ह्यनुभूयताम् ।
विवेकस्तु विरोध्यस्याः तत्त्वज्ञानिनि दृश्यताम् ॥ ३२ ॥

"If it (the Kutastha consciousness) is the enemy, by whom can this Screening be experienced? Discrimination however is its enemy; this may be seen in the knower of truth."

Light is the enemy of darkness and so cannot make darkness visible as it does other things. Similarly, if the Kutastha is the enemy of ignorance or screening, the latter cannot co-exist with the former; in that case, what is the entity which experiences them? Can they be experienced at all in the presence of their enemy Kutastha? As they are however actually experienced, we must conclude that the Kutastha is not their enemy. We see that they are absent in a knower of truth. The knowledge of truth is thus the real enemy of ignorance for they are mutually inconsistent and cannot co-exist.

Having thus briefly explained the nature of Avidya (Ignorance) and Avarana (Screening), the author proceeds to deal with Vikshepa (Distraction).

अविद्यावृतकूटस्थे देहद्वययुता चितिः ।
शुक्तौ रूप्यवदध्यस्ता विक्षेपाध्यास एव हि ॥ ३३ ॥

"The consciousness imposed on the Kutastha screened by Avidya, as silver on a mother-of-pearl, along with the two bodies (subtle and gross) is itself the superimposition of Vikshepa."

What is really a mother-of-pearl is screened by ignorance and is therefore not seen as such but in its place the power of distraction substitutes silver and the latter alone is seen. Similarly, the Kutastha the Pure Self is hidden by Avidya and in its place is seen the Jiva accompanied by the two bodies.

It must be noted that the mother-of-pearl is not completely screened but only its mother-of-pearlness. It appears only as a vague "This" and this is utilised by Vikshepa for imposing thereupon silver-ness. When therefore we mistakenly say "This is silver", the "This" aspect is true; the "silver" aspect alone is false.

इदमंशश्च सत्यत्वं शुक्तिगं रूप्य ईक्ष्यते ।
स्वयंत्वं वस्तुता चैवं विक्षेपे वीक्ष्यतेऽन्यगम् ॥ ३४ ॥

"The 'This' aspect and true-ness which belong to the mother-of-pearl are ascribed to silver. Similarly, self-ness and real-ness belonging to another (the back-ground) are seen in Vikshepa (in the super-imposed thing)."

नीलपृष्ठत्रिकोणत्वं यथा शुक्तौ तिरोहितम् ।
असङ्गानन्दताद्येवं कूटस्थेऽपि तिरोहितम् ॥ ३५ ॥

"Just as the blue back side and the triangular-ness are hidden in the mother-of-pearl, in the same way in the Kutastha also the unattached-ness, blissful nature etc., are hidden."

आरोपितस्य दृष्टान्ते रूप्यं नाम यथा तथा ।
कूटस्थाध्यस्तविक्षेपनामाहमिति निश्चयः ॥ ३६ ॥

"Just as in the illustration the name of the super-imposed is silver, the name of the Vikshepa super-imposed on the Kutastha is the conviction as I."

इदमंशं स्वतः पश्यन् रूप्यं इत्यभिमन्यते ।
तथा स्वं च स्वतः पश्यन् अहं इत्यभिमन्यते ॥ ३७ ॥

"Actually seeing the 'This' aspect, he takes it as silver. Similarly, actually seeing the Self, he takes it as I."

इदंत्वरूप्यते भिन्ने स्वत्वाहंते तथेष्यताम् ।
सामान्यं च विशेषश्च ह्युभयत्रापि गम्यते ॥ ३८ ॥

"This-ness and Silver-ness are distinct. So also Self-ness and I-ness must be considered (distinct). Generality and particularity are seen in both."

"This" is general, common to both mother-of-pearl and silver; "silver" applies to silver only. Similarly, "Self" is general and the "I" is a particularisation. The author himself explains why he says that "This" and "Self" are general terms.

देवदत्तः स्वयं गच्छेत्, त्वं वीक्षस्व स्वयं तथा ।
अहं स्वयं न शक्नोमि, इत्येवं लोके प्रयुज्यते ॥ ३९ ॥

"'Devadatta himself will go', 'You yourself see', 'I myself am not able'—such is the use in the world."

इदं रूप्यं इदं वस्त्रं इति यद्वदिदं तथा ।
असौ त्वं अहं इत्यादौ स्वयं इत्यनुगम्यते ॥ ४० ॥

"Just as the 'This' in 'This is silver', 'This is a cloth', the 'self' goes with 'he', 'you', 'I' etc."

अहंत्वात् भिद्यतां स्वत्वं कूटस्थे तेन किं तव ।
स्वयंशब्दार्थ एवैष कूटस्थ इति मे भवेत् ॥ ४१ ॥

"Let the Self-ness be different from I-ness. What is the use of it in a consideration of the Kutastha? (The answer is—) the purport of the word Self is itself this Kutastha—this results for me."

The ordinary worldly use as himself, yourself, myself etc., only implies an exclusion of other things. Similarly the word self when applied to the Atma excludes whatever is not Atma.

अन्यत्ववारकं स्वत्वं इति चेत् अन्यवारणम् ।
कूटस्थस्यात्मतां वक्तुः इष्टमेव हि तद्भवेत् ॥ ४२ ॥

"If self-ness excludes other-ness, the exclusion of others is certainly quite agreeable to one who ascribes the state of being Atma to the Kutastha."

It was stated in the previous stanza that the Kutastha and the Self were of synonymous import Now Atma is said to be Kutastha. How is it? It is because the Self and Atma are synonymous.

स्वयं आत्मेति पर्यायौ तेन लोके तयोः सह ।
प्रयोगो नास्ति अतः स्वत्वं आत्मत्वं चान्यवारकम् ॥ ४३ ॥

"Self and Atma are synonymous terms. That is why they are not used together. Therefore both self-ness and Atma-hood exclude other things."

If Self and Atma are synonymous, how is the use of the word self along with inanimate objects justifiable?

घटः स्वयं न जानाति इत्येवं स्वत्वं घटादिषु ।
अचेतनेषु दृष्टं चेत् दृश्यतां आत्मसत्त्वतः ॥ ४४ ॥

"If it is urged that self-ness is seen in pots etc. which are inert, as in "The pot does not know itself", let it be so seen for there is Atma (even there)."

If Atma is there also, how is it possible to differentiate between conscious and inert entities?

चेतनाचेतनभिदा कूटस्थात्मकृता न हि ।
किंतु बुद्धिगताभासकृतैवेत्यवगम्यताम् ॥ ४५ ॥

"The distinction between the conscious and the un-conscious is not due to the Kutastha. But it is due to the reflection in the Buddhi, thus must it be known."

यथा चेतन आभासः कूटस्थे भ्रान्तिकल्पितः ।
अचेतनो घटादिश्च तथा तत्रैव कल्पितः ॥ ४६ ॥

"Just as the conscious reflection is imposed on the Kutastha by delusion, so are the non-conscious pot etc. also imposed on that Kutastha itself."

If the word Self includes conscious and non-conscious things and is therefore the same as Atma, why may not the words "This" and "That" which are equally comprehensive be taken as synonymous with Atma. They cannot be so taken for we have the use "This itself" and "That itself" which is not possible if This or That is identical with Self.

तत्तेदंते अपि स्वत्वमिव त्वमहमादिषु ।
सर्वत्रानुगते तेन तयोरप्यात्मतेति चेत् ॥ ४७ ॥

"Like Self-ness, That-ness and This-ness go everywhere in You, I etc. and therefore Atma-hood must be ascribed to them also. If it is so urged,"

ते आत्मत्वेऽप्यनुगते तत्तेदन्ते, ततस्तयोः ।
आत्मत्वं नैव संभाव्यं सम्यक्त्वादेर्यथा तथा ॥ ४८ ॥

"Those That-ness and This-ness go along with Self-hood also. Therefore their Atma-hood is not possible, just as (the Atma-hood is not possible for) goodness etc."

Further, unlike the word Self which goes with everything, That-ness and This-ness are exclusive of each other.

तत्तेदन्ते स्वतान्यत्वे त्वंताहंते परस्परम् ।
प्रतिद्वन्द्वितया लोके प्रसिद्धे नास्ति संशयः ॥ ४९ ॥

"Thatness and Thisness, Self-ness and other-ness, You-ness and I-ness are well known in the world as mutually opposed. There is no doubt about it."

अन्यतायाः प्रतिद्वन्द्वी स्वयं कूटस्थ इष्यताम् ।
त्वंतायाः प्रतियोगी एषोऽहं इत्यात्मनि कल्पितः ॥ ५० ॥

"Let the Self Kutastha be considered the opposite of other-ness. The opposite of You-ness is this I which is imposed on the Atma."

अहंतास्वत्वयोर्भेदे रूप्यतेदंतयोरिव ।
स्पष्टेऽपि मोहमापन्नाः एकत्वं प्रतिपेदिरे ॥ ५१ ॥

"Though the distinction between the I-ness and Self-hood is clear like (the distinction between) the silver-ness and the This-ness, those affected by delusion understand identity (between them)."

तादात्म्याध्यास एवात्र पूर्वोक्ताविद्यया कृतः ।
अविद्यायां निवृत्तायां तत्कार्यं विनिवर्तते ॥ ५२ ॥

"Here there is only the mutual imposition created by Avidya mentioned before. When Avidya is removed, its effect will vanish."

अविद्यावृतितादात्म्ये विद्ययैव विनश्यतः ।
विक्षेपस्य स्वरूपं तु प्रारब्धक्षयमीक्षते ॥ ५३ ॥

"The Screening by Avidya and the mutual imposition are destroyed by knowledge only. The form of Vikshepa however awaits the exhaustion of Prarabdha Karma."

Here the logician interjects "How can Vikshepa which is but an effect subsist after the cause, Avidya, is destroyed?" The answer is given in his own coinage for he admits that the effect does subsist for a second after the destruction of the cause.

उपादाने विनष्टेऽपि क्षणं कार्यं प्रतीक्षते ।
इत्याहुस्तार्किकाः तद्वद् अस्माकं किं न संभवेत् ॥ ५४ ॥

"The logicians say 'Even though the material cause is gone, the effect awaits a second.' Why is it not possible for us, just like it?"

तन्तूनां दिनसंख्यानां तैस्तादृक् क्षण ईरितः ।
भ्रमस्यासंख्यकल्पस्य योग्यः क्षण इहेष्यताम् ॥ ५५ ॥

"They mention such a second for the threads which last just for a number of days. For the delusion which has been for countless eons, a proportionate second must be allowed."

विना क्षोदक्षमं मानं तैर्वृथा परिकल्प्यते ।
श्रुतियुक्त्यनुभूतिभ्यो वदतां किंतु दुःशकम् ॥ ५६ ॥

"They vainly invent ideas without any authority which can stand careful analysis. For us, those who state on the authority of the Veda, reasoning and experience, what can be difficult ?"

आस्तां दुस्तार्किकैः साकं विवादः प्रकृतं ब्रुवे ।

"Enough of the discussion with the dry logicians. I shall deal with the subject on hand."

स्वाहमोः सिद्धं एकत्वं कूटस्थपरिणामिनोः ॥ ५७ ॥

"The identity of the Self and the I with the Kutastha and the changeful (Jiva) (respectively) is now settled."

Or

"The identification between the Self and the I and (the identification) between the Kutastha and the changeful (Jiva) (by delusion) is settled.

The author is surprised that when the matter is so clear the people are foolish enough to advance various theories.

भ्राम्यन्ते पण्डितंमन्याः सर्वे लौकिकतार्किकाः ।
अनादृत्य श्रुतिं मौर्ख्यात् केवलां युक्तिमाश्रिताः ॥ ५८ ॥

"All worldly people and logicians, considering themselves learned and relying upon mere logic disregarding the Veda on account of foolishness, flounder."

पूर्वापरपरामर्शविकलाः तत्र केचन ।
वाक्याभासान् स्वस्वपक्षे योजयन्त्यप्यलज्जया ॥ ५९ ॥

"Among them, some who are unable to look before and after advance as authority in favour of their respective theories psuedo-passages also without any compunction."

The author proceeds to consider these theories beginning from the grossest, the rank worldly materialist.

कूटस्थादिशरीरान्तसंघातस्यात्मतां विदुः ।
लोकायताः पामराश्च प्रत्यक्षाभासं आश्रिताः ॥ ६० ॥

"The materialists and ordinary people, relying upon what is apparently perceived by the senses, ascribe the nature of Atma to the combination beginning with the Kutastha and ending with the physical body."

श्रौतीकर्तुं स्वपक्षं ते कोशमन्नमयं तथा ।
विरोचनस्य सिद्धान्तं प्रमाणं प्रतिजज्ञिरे ॥ ६१ ॥

"With a view to make it appear that their contention is consonant with the Veda, they strongly rely upon the Annamaya Kosa (referred to as Atma in the Taittiriya Upanishad) and also the conclusion of Virochana (on the teaching of Brahma as stated in the Brihadaranyaka Upanishad) as authority."

जीवात्मनिर्गमे देहमरणस्यात्र दर्शनात् ।
देहातिरिक्त एवात्मेत्याहुर्लोकायताः परे ॥ ६२ ॥

"Some other materialists say 'As the death of the body here is seen on the departure of the living Atma, the Atma is surely different from the body'."

Though they agree that the Soul is other than the body, there is difference of opinion as to what exactly it is.

प्रत्यक्षत्वेनाभिमताहंधीः देहातिरेकिणम् ।
गमयेदिन्द्रियात्मानं वच्मीत्यादिप्रयोगतः ॥ ६३ ॥

"The sense of I accepted by all as a matter of direct perception shows the Indriyas as Atma as they are different from the body and by reason of the use of expressions like 'I speak'."

वागादीनां इन्द्रियाणां कलहः श्रुतिषु श्रुतः ।
तेन चैतन्यमेतेषां आत्मत्वं तत एव हि ॥ ६४ ॥

"A dispute among the Indriyas, Vak and the others, is heard of in the Vedas. Thereby their consciousness and from that their being Atma are very clear."

हैरण्यगर्भाः प्राणात्मवादिनस्त्वेवमूचिरे ।
चक्षुराद्यक्षलोपेऽपि प्राणसत्त्वे तु जीवति ॥ ६५ ॥

"Those who worship Hiranyagarbha and contend that Prana is Atma say however thus 'Even though the eye and other Indriyas are wanting, one lives if there is Prana, the life-breath'."

प्राणो जागर्ति सुप्तेऽपि प्राणश्रैष्ठ्यादिकं श्रुतम् ।
कोशः प्राणमयः सम्यक् विस्तरेण प्रपञ्चितः ॥ ६६ ॥

"Prana is awake even when one sleeps. Its greatness etc. are heard of (in the Chhandogya Upanishad). The Pranamaya Kosa has been described in detail (in the Taittiriya Upanishad)."

मन आत्मेति मन्यन्ते उपासनपरा जनाः ।
प्राणस्याभोक्तृता स्पष्टा भोक्तृत्वं मनसः ततः ॥ ६७ ॥

"*Those bent upon contemplation think that the Mind is Atma. That the Prana cannot be an enjoyer is patent. Thus enjoyer-ship belongs to the Mind.*"

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
श्रुतो मनोमयः कोशः तेनात्मेतीरितं मनः ॥ ६८ ॥

"'*Mind alone is the cause of bondage and freedom from it for men.' The Manomaya Kosa is heard of (in the Taittiriya Upanishad). Therefore it is said that the Mind is Atma.*"

विज्ञानमात्मेति पर आहुः क्षणिकवादिनः ।
यतो विज्ञानमूलत्वं मनसो गम्यते स्फुटम् ॥ ६९ ॥

"*Those others who contend that everything is momentary (a branch of Buddhists), say that sensation is Atma as it is patent that the mind is based upon sensation.*"

अहंवृत्तिः इदंवृत्तिः इत्यन्तःकरणं द्विधा ।
विज्ञानं स्यात् अहंवृत्तिः इदंवृत्तिः मनो भवेत् ॥ ७० ॥

"*The inner Instrument is two-fold, the activity as* I *and the activity as* This. *The* I *activity is of Vijnana (Sensation) and the* This *activity is of the Mind.*"

अहंप्रत्ययबीजत्वं इदंवृत्तेः इति स्फुटम् ।
अविदित्वा स्वं आत्मानं बाह्यं वेत्ति न तु क्वचित् ॥ ७१ ॥

"*That the I-sense is the seed of the 'This'-activity is clear. Without knowing one's Self, one cannot know external things anywhere.*"

क्षणे क्षणे जन्मनाशौ अहंवृत्तेः मितौ यतः ।
विज्ञानं क्षणिकं तेन स्वप्रकाशं स्वतो मितेः ॥ ७२ ॥

"As the rising and the vanishing of the I activity every moment is observed, Vijnana is momentary. As it is perceived by itself, it is self-luminous."

विज्ञानमयकोशोऽयं जीव इत्यागमा जगुः ।
सर्वसंसार एतस्य जन्मनाशसुखादिकः ॥ ७३ ॥

"The Agamas say that this Vijnanamaya Kosa is the Jiva. All Samsara including birth, death, pleasure etc., belongs to it."

विज्ञानं क्षणिकं नात्मा विद्युदभ्रनिमेषवत् ।
अन्यस्यानुपलब्धत्वात् शून्यं माध्यमिका जगुः ॥ ७४ ॥

"Madhyamikas (another sect of Buddhists) say that Vijnana which is momentary and is like the lightning, a passing cloud or the wink of the eye is not Atma and that, as nothing else is seen, Void is the Atma."

असदेवेदं इत्यादौ इदमेव श्रुतं ततः ।
ज्ञानज्ञेयात्मकं सर्वं जगत् भ्रान्तिप्रकल्पितम् ॥ ७५ ॥

"This alone is heard of in the passages 'This was non-existent only' and others. Therefore the entire world consisting of perception and the perceived is a creation of delusion."

निरधिष्ठानविभ्रान्तेः अभावात् आत्मनोऽस्तिता ।
शून्यस्यापि ससाक्षित्वात् अन्यथा नोक्तिरस्य ते ॥ ७६ ॥

"As there can be no delusion without a background, there is an Atma, as Void itself requires a witness; otherwise you cannot talk about it."

अन्यो विज्ञानमयत आनन्दमय आन्तरः ।
अस्तीत्येवोपलब्धव्य इति वैदिकदर्शनम् ॥ ७७ ॥

"Other than the Vijnanamaya, there is an inner Anandamaya. It must be recognised as certainly existing. Such is the knowledge taught by the Vedas."

The several disputants thus vary as regards what exactly is the Atma. There is variation as regards the magnitude of the Atma also.

अणुः महान् मध्यमो वेत्येवं तत्रापि वादिनः ।
बहुधा विवदन्ते हि श्रुतियुक्तिसमाश्रयात् ॥ ७८ ॥

"The Atma is atomic, is great (limitless), is of middle size—thus there also disputants quarrel variously relying upon Vedic passages and reasoning."

अणुं वदन्त्यान्तरालाः सूक्ष्मनाडीप्रचारतः ।
रोम्णः सहस्रभागेन तुल्यासु प्रचरत्ययम् ॥ ७९ ॥

"The Antaralas (who allege innermostness for the Atma) say that it is atomic as it travels in minute Nadis. It travels in them which are of size similar to an one-thousandth part of a hair's breadth."

अणोरणीयान् एषोऽणुः सूक्ष्मात्सूक्ष्मतरं त्विति ।
अणुत्वं आहुः श्रुतयः शतशोऽथ सहस्रशः ॥ ८० ॥

"'It is smaller than the atom', 'It is minute', 'It is more minute than the minutest'—in this way the Vedas in hundreds and thousands of passages proclaim its atomic nature."

वालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेय इति चाहापरा श्रुतिः ॥ ८१ ॥

"Another Vedic passage says 'The Jiva must be known as a fraction of a hundredth part of the point of the hair split again a hundred-fold'."

दिगम्बरा मध्यमत्वं आहुः आपादमस्तकम् ।
चैतन्यव्याप्तिसंदृष्टेः आनखाग्रश्रुतेरपि ॥ ८२ ॥

"Digambaras (a sect of Jainas) ascribe middle size, as consciousness is seen to pervade from the foot to the head and also as there is the Vedic passage 'From the tip of the toe-nail'."

सूक्ष्मनाडीप्रचारस्तु सूक्ष्मैरवयवैः भवेत् ।
स्थूलदेहस्य हस्ताभ्यां कञ्चुकप्रतिमोकवत् ॥ ८३ ॥

"The travelling in the minute Nadis however is done by its parts, just as the physical body when putting on a coat enters it by its hands."

न्यूनाधिकशरीरेषु प्रवेशोऽपि गमागमैः ।
आत्मांशानां भवेत् तेन मध्यमत्वं विनिश्चितम् ॥ ८४ ॥

"Even the entering of smaller and larger bodies (in various births) is possible by the coming in and going out of the parts of Atma; thus middle size-ness is settled."

सांशस्य घटवन्नाशो भवत्येव तथा सति ।
कृतनाशाकृताभ्यागमयोः को वारको भवेत् ॥ ८५ ॥

"For a thing which has parts, destruction is certain as in the case of a pot; while it is so, what can prevent the waste of what is done and the coming in of what has not been done?"

That is, if the Atma is liable to be destroyed, what becomes of the actions good and bad done by him while alive? How can he be born again to enjoy pleasure and pain?

तस्मात् आत्मा महानेव नैवाणुः नापि मध्यमः ।
आकाशवत् सर्वगतो निरंशः श्रुतिसंमतः ॥ ८६ ॥

"Therefore Atma is big only, not atomic nor of middle size. It is in everything like Akasa and is without parts. This is accepted by the Vedas."

Thus far as regards the size of Atma. There is dispute also as regards its exact nature.

इत्युक्त्वा तद्विशेषे तु बहुधा कलहं ययुः ।
अचिद्रूपोऽथ चिद्रूपः चिदचिद्रूप इत्यपि ॥ ८७ ॥

"After saying this, they variously quarrel as to its particular nature — it is of the nature of unconsciousness, it is of the nature of consciousness, and it is of the nature of both consciousness and unconsciousness."

प्राभाकराः तार्किकाश्च प्राहुरस्याचिदात्मताम् ।
आकाशवत् द्रव्यं आत्मा शब्दवत् तद्गुणश्चितिः ॥ ८८ ॥

"Prabhakaras (a school of Mimamsakas) and the Tarkikas (logicians) ascribe the nature of unconsciousness to it (Atma). Atma is a substance like Akasa; consciousness is its quality as sound (is of Akasa)."

इच्छाद्वेषप्रयत्नाश्च धर्माधर्मौ सुखासुखे ।
तत्संस्काराश्च तस्यैते गुणाः चितिवदीरिताः ॥ ८९ ॥

"Desire, aversion and effort, virtue and sin, pleasure and pain, and the mental impressions made by them — these are said to be its qualities like consciousness."

आत्मनो मनसा योगे स्वादृष्टवशतो गुणाः ।
जायन्तेऽथ प्रलीयन्ते सुषुप्तेऽदृष्टसंक्षयात् ॥ ९० ॥

"When there is contact for the Atma with the Mind on account of Adrishta (past karma), the Gunas are manifested. Then when the Adrishta is exhausted, they lapse in sleep."

चितिमत्त्वात् चेतनोऽयं इच्छाद्वेषप्रयत्नवान् ।
स्यात् धर्माधर्मयोः कर्ता भोक्ता दुःखादिमत्त्वतः ॥ ९१ ॥

"He is a conscious being as he has consciousness (as his quality). He is the doer of virtue and sin as he has desire, aversion and effort. He is the enjoyer as he has pain etc."

यथाऽत्र कर्मवशतः कादाचित्कं सुखादिकम् ।
तथा लोकान्तरे देहे कर्मणेच्छादि जन्यते ॥ ९२ ॥

"Just as pleasure etc., arise here sometimes by reason of (past) Karma, so in the body in the other world, desire etc., arise out of Karma."

एवं च सर्वगस्यापि संभवेतां गमागमौ ।
कर्मकाण्डः समग्रोऽत्र प्रमाणमिति तेऽवदन् ॥ ९३ ॥

"Thus going and coming is possible even for the Atma who is in everything. The whole of the Karma-kanda (of the Vedas) is of authority in this matter—so do they say."

आनन्दमयकोशो यः सुषुप्तौ परिशिष्यते ।
अस्पष्टचित् स आत्मैषां पूर्वकोशोऽस्य ते गुणाः ॥ ९४ ॥

"The Anandamaya kosa which remains (as the residue) in deep sleep, in which consciousness is not seen and which is before (inner than) the other Kosas is the Atma. They (consciousness, desire etc.) are its qualities."

गूढं चैतन्यमुत्प्रेक्ष्य जडबोधस्वरूपताम् ।
आत्मनो ब्रुवते भाट्टाः चिदुत्प्रेक्षोत्थितस्मृतेः ॥ ९५ ॥

"Bhattas (another school of Mimamsakas) ascribe the nature of inertness cum consciousness to Atma by

inferring a hidden consciousness. This inference of consciousness is because of the recollection after getting up (from sleep)".

जडो भूत्वा तदाऽस्वाप्सं इति जाड्यस्मृतिः तदा ।
विना जाड्यानुभूतिं न कथंचिदुपपद्यते ॥ ९६ ॥

"There is recollection of inertness thus 'I was inert then and slept'. Without an experience of inertness at that time, such a recollection is in no way explainable."

द्रष्टुः दृष्टेरलोपश्च श्रुतः सुप्तौ ततस्त्वयम् ।
अप्रकाशप्रकाशाभ्यां आत्मा खद्योतवत् युतः ॥ ९७ ॥

"The non-ceasing of the sight of the seer in the deep sleep is mentioned in the Veda. Therefore the Atma is in himself accompanied by consciousness and unconsciousness just as a fire-fly (which is both bright and dark)."

निरंशस्योभयात्मत्वं न कथंचित् घटिष्यते ।
तेन चिद्रूप एवात्मेत्याहुः सांख्या विवेकिनः ॥ ९८ ॥

"The Sankhyas who analyse things say 'A double nature is in no way possible in a thing which has no parts. So the Atma is of the nature of consciousness only'."

जाड्यांशः प्रकृते रूपं विकारि त्रिगुणं च तत् ।
चितो भोगापवर्गार्थं प्रकृतिः सा प्रवर्तते ॥ ९९ ॥

"The inert aspect is Prakriti's (Root cause's) nature. It is subject to change and has three qualities (Satva, Rajas and Tamas). That Prakriti is active for the purpose of the enjoyment and final release of the conscious (Atma)."

असङ्गायाः चितेः बन्धमोक्षौ भेदाग्रहात् मतौ ।
बन्धमुक्तिव्यवस्थार्थं पूर्वेषामिव चिद्भिदा ॥ १०० ॥

"Bondage and Release are attributed to the quite unrelated consciousness because of the non-recognition of the distinctness (of itself from Prakriti). For justifying the established order of Bondage and Release, the differentiation in the consciousness (that is, that the Atmas are many) is accepted similar to those mentioned before."

महतः परमव्यक्तं इति प्रकृतिरुच्यते ।
श्रुतौ असङ्गता तद्वत् असङ्गो हीत्यतः स्फुटा ॥ १०१ ॥

"In (the Vedic passage) 'Higher than Mahat is Avyakta (the unmanifest)', Prakriti is mentioned. Similarly the unattached-ness (of Atma) is mentioned in the Vedic passage 'He is certainly un-attached'. Thus it is clear."

चित्सन्निधौ प्रवृत्तायाः प्रकृतेर्हि नियामकम् ।
ईश्वरं ब्रुवते योगाः, स जीवेभ्यः परः श्रुतः ॥ १०२ ॥

"The Yogas postulate an Isvara (God), the controller and regulator of Prakriti which is active in the presence of consciousness. He is said to be higher than the Jivas."

प्रधानक्षेत्रज्ञपतिः गुणेश इति हि श्रुतिः ।
आरण्यकेऽसंभ्रमेण ह्यन्तर्याम्युपपादितः ॥ १०३ ॥

"There is the Vedic passage 'Chief Lord of Kshetras', 'Lord of the Gunas' (in proof of Isvara). The Inner Ruler has been fully described in the Brihadaranyaka Upanishad."

Even in the enunciation of God, there is no unanimity.

अत्रापि कलहायन्ते वादिनः स्वस्वयुक्तिभिः ।
वाक्यान्यपि यथाप्रज्ञं दार्ढ्यायोदाहरन्ति हि ॥ १०४ ॥

In this matter also the disputants quarrel with the aid of arguments of their own and, for strengthening their contensions, they quote passages also according to their understandings.

क्लेशकर्मविपाकैस्तदाशयैरप्यसंयुतः ।
पुंविशेषो भवेदीशो जीववत् सोऽप्यसङ्गचित् ॥ १०५ ॥

God is a particular Person who is not in contact with Klesas (Avidya and the like), Karma (Virtue and Sin), or their fruits (pleasure and pain) or their stores. He also is, like the Jiva, un-attached consciousness.

तथाऽपि पुंविशेषत्वात् घटतेऽस्य नियन्तृता ।
अव्यवस्थौ बन्धमोक्षौ आपतेतां इहान्यथा ॥ १०६ ॥

And yet (even though He is unattached) Rulership is possible for him as He is a special kind of Person. Otherwise (if this is not granted), bondage and release will be irregular (as there will be no regulator).

He is called a Person not because He has desire, aversion etc. like the Jiva but only because He has specific qualities of His own which are not in the Jiva. He is devoid of the qualities which makes the Jiva a limited entity subject to various ills. As He is quite unlimited, He is able to control the Jivas and all else in the universe. They obey Him as if afraid of Him.

भीषाऽस्मादित्येवमादौ असङ्गस्य परात्मनः ।
श्रुतं तद्युक्तमप्यस्य क्लेशकर्माद्यसंगमात् ॥ १०७ ॥

(Controllership of the Lord) the Unattached Supreme Self is declared in the passages like "Because of fear from Him". This is also only proper as He has no contact with the ills, activities etc. (found in the Jivas).

Strictly speaking, such ills are not inherent qualities of the Jivas also but appear as attached to them so long as they are not aware of their own real nature.

जीवानामप्यसङ्गत्वात् क्लेशादि न ह्यथापि च ।
विवेकाग्रहतः क्लेशकर्मादि प्रागुदीरितम् ॥ १०८ ॥

The ills etc. do not exist for the Jivas also as they are unattached. Still by reason of not realising their distinctness (from Prakrit), the ills, activities etc. are seen in them. This has been already said (in stanza 100).

It is urged however by some that controlling is not possible unless we grant the qualities of knowledge, desire and effort to the controller.

नित्यज्ञानप्रयत्नेच्छा गुणानीशस्य मन्वते ।
असङ्गस्य नियन्तृत्वं अयुक्तमिति तार्किकाः ॥ १०९ ॥

The logicians consider permanent knowledge, effort and desire as the qualities of the Lord as it will not be proper to ascribe controllership (otherwise) to one who is unattached.

In the Jivas, these qualities are only occasional. It is because of these qualities, the Lord is considered a Person and it is because of Their permanency He is called the Lord.

पुंविशेषत्वमप्यस्य गुणैरेव न चान्यथा ।
सत्यकामः सत्यसंकल्प इत्यादिश्रुतिर्जगौ ॥ ११० ॥

It is only on account of the Gunas Personality is ascribed to Him, not because of any other reason. "He whose desire is true (never vain), whose will is true (never fails)" and other Vedic passages say this.

If these qualities are permanent, does it not follow that the Lord must be ever desiring and creating the universe without any chance of being quiet?

नित्यज्ञानादिमत्त्वेऽस्य सृष्टिरेव सदा भवेत् ।
हिरण्यगर्भ ईशोऽतो लिङ्गदेहेन संयुतः ॥ १११ ॥

If permanent knowledge etc., are assigned to Him, there will be always creation only. Hiranyagarbha must therefore be taken as the Lord as He is endowed with a subtle body.

उद्गीथब्राह्मणे तस्य माहात्म्यमिति विस्तृतम् ।
लिङ्गसत्त्वेऽपि जीवत्वं नास्य कर्माद्यभावतः ॥ ११२ ॥

His greatness has been described in detail in the Udgitha Brahmana (in the Chhandogya Upanishad). Though there is a subtle body, He does not get the nature of Jivas as activities etc. are absent in him.

How can there be a subtle body unless there is also a gross physical body to support it?

स्थूलदेहं विना लिङ्गदेहो न क्वापि दृश्यते ।
वैराजो देह ईशोऽतः सर्वतो मस्तकादिमान् ॥ ११३ ॥

A subtle body is nowhere seen without a gross body. Therefore the Lord is the body of Virat which has heads etc. in all directions.

सहस्रशीर्षेत्येवं च विश्वतश्चक्षुरित्यपि ।
श्रुतमित्याहुरनिशं विश्वरूपस्य चिन्तकाः ॥ ११४ ॥

The incessant worshippers of the All-Form (Virat) point out that it is heard (from the Veda) that the Lord is 'thousand-headed' and also as 'with eyes everywhere'.

Can a centipede claim to be God because it has innumerable legs?

सर्वतः पाणिपादत्वे कृम्यादेरपि चेशता ।
ततश्चतुर्मुखो देव एवेशो नेतरः पुमान् ॥ ११५ ॥

If having hands and legs on all sides is the test, there will be Lordship in even worms etc. Therefore the four-faced God (Brahma) alone is the Lord and no other person is such.

पुत्रार्थं तमुपासीना एवमाहुः प्रजापतिः ।
प्रजा असृजतेत्यादिश्रुतिं चोदाहरन्त्यमी ॥ ११६ ॥

Those who worship Him for the sake of obtaining sons say so and quote also the Vedic passage 'The Lord of all beings created the beings' and so on.

विष्णोर्नाभेः समुद्भूतः वेधाः कमलजस्ततः ।
विष्णुरेवेश इत्याहुः लोके भागवताः जनाः ॥ ११७ ॥

Brahma was born out of the navel of Vishnu and is therefore known as the Lotus-born. (Therefore) Vishnu alone is the Lord — so say the Bhagavata people in the world.

शिवस्य पादमन्वेष्टुं शार्ङ्ग्यशक्तः ततः शिवः ।
ईशो न विष्णुरित्याहुः शैवा आगममानिनः ॥ ११८ ॥

Vishnu was unable to seek out the foot of Siva. Therefore Siva is the Lord and not Vishnu — so say the Saivas who rely upon the Agamas as authority.

पुरत्रयं साधयितुं विघ्नेशं सोऽप्यपूजयत् ।
विनायकं प्राहुरीशं गाणपत्यमते रताः ॥ ११९ ॥

Those that are attached to the cult of Ganesa say that Ganesa is the Lord as he (Siva) himself worshipped Ganesa for conquering the Three Towns (the Asuras who ruled over them).

एवमन्ये स्वस्वपक्षाभिमानेनान्यथाऽन्यथा ।
मन्त्रार्थवादकल्पादीनाश्रित्य प्रतिपेदिरे ॥ १२० ॥

Similarly others with a bias towards their own several contentions think variously relying upon some Mantras, Arthavadas, Kalpas etc.

अन्तर्यामिणमारभ्य स्थावरान्तेशवादिनः ।
सन्त्यश्वत्थार्कवंशादेः कुलदैवत्वदर्शनात् ॥ १२१ ॥

Ranging from the 'Inner Ruler' and ending with the immoveables, there are people who ascribe Lordship to them, for it is seen that the status of being the family deity is being assigned to the Asvattha tree, the Arka plant, the bamboo and so on.

Who then is the real God?

तत्त्वनिश्चयकामेन न्यायागमविचारिणाम् ।
एकैव प्रतिपत्तिः स्यात् साऽप्यत्र स्फुटमुच्यते ॥ १२२ ॥

To those who make enquiry into reasoning and the Veda with the desire to arrive at a firm conclusion of truth, there can be only one kind of conclusion. That itself is here clearly expounded.

मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम् ।
अस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १२३ ॥

"One must know Maya as the Root cause and the owner of Maya as the Great Lord." This entire universe is pervaded however by His limbs.

इति श्रुत्यनुसारेण न्याय्यो निर्णय ईश्वरे ।
तथा सत्यविरोधः स्यात् स्थावरान्तेशवादिनाम् ॥ १२४ ॥

Such a conclusion in consonance with the Veda about the Lord is alone proper. While it is so, there will be no clash with those who say that everything down to immoveables is the Lord.

As everything in the universe is pervaded by and owes its existence to the Lord of Maya, there is no reason at all to dispute the God-hood of any thing as that itself is but a limb of God. The Vedanti therefore does not quarrel with those who worship

God in the various forms from the Antaryami, Inner Ruler, down to even plants or stones.

What then is this Maya ?

माया चेयं तमोरूपा तापनीये तदीरणात् ।
अनुभूतिं तत्र मानं प्रतिजज्ञे श्रुतिः स्वयम् ॥ १२५ ॥

This Maya is of the nature of darkness, as it is so stated in the (Nrisimha) Tapaniya Upanishad. The Veda itself confirms experience as its proof.

What is meant by 'darkness' is then explained?

जडमोहात्मकं तच्चेत्यनुभावयति श्रुतिः ।
आबालगोपं स्पष्टत्वात् आनन्त्यं तस्य साऽब्रवीत् ॥ १२६ ॥

The Veda itself points to the experience that it is of the nature of the inert and ignorant as it is clear to all down to children and cowherds. It also proclaims its unlimited-ness.

अचिदात्मघटादीनां यत् स्वरूपं जडं हि तत् ।
यत्र कुण्ठीभवेत् बुद्धिः स मोह इति लौकिकाः ॥ १२७ ॥

That nature which belongs to the non-conscious pot etc. is inertness. That is ignorance where the intellect becomes blunt—so say the worldly people.

इत्थं लौकिकदृष्ट्यैतत् सर्वैरप्यनुभूयते ॥

Thus this is experienced by all even in the view of the worldly people.

Those that begin to enquire about the nature of Maya define it otherwise.

युक्तिदृष्ट्या त्वनिर्वाच्यं नासदासीदिति श्रुतेः ॥ १२८ ॥
नासदासीत् विभातत्वात् नोसदासीच्च बाधनात् ।

From the standpoint of reasoning however, it is 'indefinable' because of the Vedic passage 'It was not non-existent'. It was not non-existent as it shines well. Nor was it existent, as it is subject to negation (on the rise of true knowledge).

In the view of the knower, it is absolutely non-existent.

विद्यादृष्ट्या श्रुतं तुच्छं तस्य नित्यनिवृत्तितः ॥ १२९ ॥

From the standpoint of knowledge, it is non-existent as it is negatived always (in the past, present and future, even when it seems to exist).

Thus the author shows that Maya is considered in three different ways according to the angle of vision of the person who looks at it.

तुच्छाऽनिर्वचनीया च वास्तवी चेत्यसौ त्रिधा ।
ज्ञेया माया त्रिभिर्बोधैः श्रौतयौक्तिकलौकिकैः ॥ १३० ॥

This Maya is seen as Non-existent, Indefinable and True by the three perceptions born of Vedic teaching, reasoning and worldliness.

The author explains its nature in an impressive manner by referring to the illustration of the picture with which this chapter opened.

अस्य सत्त्वं असत्त्वं च जगतो दर्शयत्यसौ ।
प्रसारणाच्च संकोचात् यथा चित्रपटस्तथा ॥ १३१ ॥

Just like a picture canvas (which shows the picture when spread out and hides it when rolled up) this Maya shows the existence and the non-existence of this world (during the states of creation and dissolution respectively).

अस्वतन्त्रा हि माया स्यात् अप्रतीतेर्विना चितिम् ।
स्वतन्त्राऽपि तथैव स्यात् असङ्गस्यान्यथाकृतेः ॥ १३२ ॥

It may be considered as non-independent as it is not perceptible apart from consciousness. It may be considered as independent also as it makes the unattached Self appear otherwise (as attached).

कूटस्थासङ्गमात्मानं जगत्त्वेन करोति सा ।
चिदाभासस्वरूपेण जीवेशावपि निर्ममे ॥ १३३ ॥

It makes the unchangeable unattached Self take the form of the universe. By creating the nature of a reflection of consciousness, it creates the Jiva and the Lord also.

But strangely enough it effects all this without any change in the nature of the Self.

कूटस्थमनुपद्रुत्य करोति जगदादिकम् ।
दुर्घटैकविधायिन्यां मायायां का चमत्कृतिः ॥ १३४ ॥

It brings about the universe etc. without affecting the unchangeable Self. How is this a wonder in Maya whose nature itself is the making of what is incompatible?

द्रवत्वं उदके वन्हौ औष्ण्यं काठिन्यं अश्मनि ।
मायायां दुर्घटत्वं च स्वतः सिद्ध्यति नान्यतः ॥ १३५ ॥

Fluidity in water, heat in fire, hardness in a stone, and the making of the incompatible in Maya are there by themselves and not from any other cause.

न वेत्ति लोके यावत् तां साक्षात् तावत् चमत्कृतिम् ।
धत्ते मनसि पश्चात् तु मायैषेत्युपशाम्यति ॥ १३६ ॥

As long as a person in the world does not know directly that it is Maya, he entertains wonder in his mind; but afterwards he ceases (to wonder) realising that this is Maya.

प्रसरन्ति हि चोद्यानि जगत्सत्यत्ववादिषु ।
न चोदनीयं मायायां तस्याः चोद्यैकरूपतः ॥ १३७ ॥

Questions arise certainly among those who plead the reality of the universe As the nature of Maya is itself a question, there can be no question as regards Maya.

Sri Vidyaranya means that Maya is a big eternal Interrogation which has no answer at all and that it is meaningless to enquire into it.

चोद्येऽपि यदि चोद्यं स्यात् तच्चोद्ये चोद्यते मया ।
परिहार्यं ततश्चोद्यं न पुनः प्रतिचोद्यताम् ॥ १३८ ॥

If there can be an interrogation even about an interrogation, I shall be questioning your question also. Therefore the interrogation must be given up and not in its turn be interrogated.

The author means that, if we go on asking why or how for everything, we can never arrive at any finality. If a house is on fire, a sensible person will not embark upon an enquiry as to the cause of the fire but immediately proceed to put it out. Similarly, when we know that Maya is the cause of all our troubles, it is futile to enquire into its nature, origin etc; on the other hand, earnest effort should be made to get over it.

विस्मयैकशरीराया: मायाया: चोद्यरूपतः ।
अन्वेष्यः परिहारोऽस्याः बुद्धिमद्भिः प्रयत्नतः ॥ १३९ ॥

As Maya is of the nature of wonder itself and of the nature of an interrogation, its remedy must be sought for by sensible people with great effort.

It may be so. But is it not necessary first to determine whether it is Maya at all before dropping the enquiry into its nature?

मायात्वमेव निश्चेयं इति चेत् तर्हि निश्चिनु ।
लोकप्रसिद्धमायाया: लक्षणं यत् तदीक्ष्यताम् ॥ १४० ॥

If its Maya-hood itself has to be determined, determine that. See if it has the characteristic of the Maya well-known in the world.

What is that characteristic?

न निरूपयितुं शक्या विस्पष्टं भासते च या ।
सा मायेतीन्द्रजालादौ लोकाः संप्रतिपेदिरे ॥ १४१ ॥

All people are agreed that Maya is that which is not capable of explanation but still very clearly shines, in magic etc.

स्पष्टं भाति जगच्चेदं अशक्यं तन्निरूपणम् ।
मायामयं जगत् तस्मात् ईक्षस्वापक्षपाततः ॥ १४२ ॥

(Similarly) This universe also shines clearly and an explanation for it is not possible. Therefore the universe is Maya-born. Look at it so without any partiality.

निरूपयितुमारब्धे निखिलैरपि पण्डितैः ।
अज्ञानं पुरतस्तेषां भाति कक्ष्यासु कासुचित् ॥ १४३ ॥

When any explanation is attempted by all the several learned men, ignorance glares before them at some stage or other.

देहेन्द्रियादयो भावाः वीर्येणोत्पादिताः कथम् ।
कथं वा तत्र चैतन्यं इत्युक्ते ते किमुत्तरम् ॥ १४४ ॥

How are the things the body, the senses etc. created by the semen? How did consciousness arise there? If so asked, what is your answer?

वीर्यस्यैष स्वभावश्चेत् कथं तद् विदितं त्वया ।
अन्वयव्यतिरेकौ यौ भग्नौ तौ वन्ध्यवीर्यतः ॥ १४५ ॥

If it is said 'This is the nature of the semen', how was that known by you? What are known as the methods

of concordance and discordance both fail here as there is unfertile semen also.

You cannot say that wherever there is semen a child is born and therefore that it is the nature of semen to produce a child, for all semen is not fertile nor is it fertile in a barren woman.

न जानामि किमप्येतत् इत्यन्ते शरणं तव ।
अत एव महान्तोऽस्य प्रवदन्तीन्द्रजालताम् ॥ १४६ ॥

Your refuge at the end (when questions are repeatedly put) is the answer 'I do not know anything about it'. That is why the great seers ascribe to this universe the nature of being an Indrajala (magicians' creation).

एतस्मात् किमिवेन्द्रजालमपरं यद्गर्भवासस्थितं
रेतश्चेतति हस्तमस्तकपदप्रोद्भूतनानाङ्कुरम् ।
पर्यायेण शिशुत्वयौवनजरावेषैरनेकैर्वृतं
पश्यत्यत्ति शृणोति जिघ्रति तथा गच्छत्यथागच्छति ॥

What else is an Indrajala than this, namely, the semen that was in the womb, becoming endowed with the several sprouts that come out as the hands, head and legs, is conscious and in turn, clothed in the several disguises as childhood, youth and old age, sees, eats, hears, smells, similarly goes and then comes?

The same wonderful phenomenon is perceivable in the world also.

देहवत् वटधानादौ सुविचार्य विलोक्यताम् ।
क्व धानाः कुत्र वा वृक्षाः तस्मात् मायेति निश्चिनु ॥ १४८ ॥

Like the body, carefully consider and look at the banyan seed etc. Where (how small) are the seeds? and where (how big) is the tree? Therefore conclude that it is Maya.

निरुक्तावभिमानं ये दधते तार्किकादयः ।
हर्षमिश्रादिभिस्ते तु खण्डनादौ सुशिक्षिताः ॥ १४९ ॥

Those logicians and others who are particular about an explanation have however been well condemned by Harshamisra and others in their works Khandana Khanda Khadya and so on.

अचिन्त्याः खलु ये भावा न तान् तर्केषु योजयेत् ।
अचिन्त्यरचनारूपं मनसाऽपि जगत् खलु ॥ १५० ॥

One must not relate to reasonings those things which are certainly unthinkable. The universe is certainly of a nature whose creation cannot be conceived even by the mind.

अचिन्त्यरचनाशक्तिबीजं मायेति निश्चिनु ।
मायाबीजं तदेवैकं सुषुप्तावनुभूयते ॥ १५१ ॥

Conclude as Maya what is the seed of the power of creating the unthinkable. One such seed of Maya is itself experienced in deep sleep.

जाग्रत्स्वप्नजगत् तत्र लीनं बीज इव द्रुमः ।
तस्मादशेषजगतो वासनास्तत्र संस्थिताः ॥ १५२ ॥

The world of the waking and dream states are hidden there (in the deep sleep state) as the tree is in its seed. Therefore the impressions of the entire world are situated there (in Maya).

या बुद्धिवासनाः तासु चैतन्यं प्रतिबिम्बति ।
मेघाकाशवदस्पष्टचिदाभासोऽनुमीयताम् ॥ १५३ ॥

In those that are the mental impressions, consciousness is reflected. A not-clear reflection of consciousness is to be inferred similar to the cloud-Akasa (Akasa reflected in the cloud).

It was stated in stanza 21 that, as the cloud is a cluster of water particles, the Akasa may be assumed as reflected in it. Similarly as Maya is the aggregate of all impressions, consciousness may be conceived as reflected in it.

साभासमेव तद्बीजं धीरूपेण प्ररोहति ।
अतो बुद्धौ चिदाभासो विस्पष्टं प्रतिभासते ॥ १५४ ॥

It is that (Maya) seed itself with the reflection (of consciousness) that sprouts out in the form of the intellect. Therefore the reflection of consciousness in the intellect shines very clearly.

मायाऽऽभासेन जीवेशौ करोतीति श्रुतौ श्रुतम् ।
मेघाकाशजलाकाशाविव तौ सुव्यवस्थितौ ॥ १५५ ॥

It is heard in the Veda that Maya by reflecting (consciousness) makes the Jiva and the Lord. They distinctly exist like the cloud-Akasa and the water-Akasa.

The author himself explains this.

मेघवत् वर्तते माया, मेघस्थिततुषारवत् ।
धीवासनाः, चिदाभासः तुषारस्थखवत् स्थितः ॥ १५६ ॥

Maya is like the cloud; the mind-impressions are like the water particles in the cloud; the reflected consciousness is like the Akasa in the water particles.

मायाधीनः चिदाभासः श्रुतो, मायी महेश्वरः ।
अन्तर्यामी च सर्वज्ञो जगद्योनिः स एव हि ॥ १५७ ॥

The reflected consciousness is dependent on Maya and is said to be the owner of Maya and the Great Lord. He Himself is the Inner Ruler, the Omniscient and the Source of the universe.

सौषुप्तं आनन्दमयं प्रक्रम्यैवं श्रुतिर्जगौ ।
एष सर्वेश्वर इति सोऽयं वेदोक्त ईश्वरः ॥ १५८ ॥

The Veda beginning to describe the Anandamaya of deep sleep says 'this is the Lord of all'. This Lord is the Veda-mentioned one.

सर्वज्ञत्वादिके तस्य नैव विप्रतिपद्यताम् ।
श्रौतार्थस्यावितर्क्यत्वात् मायायां सर्वसंभवात् ॥ १५९ ॥

In the matter of His Omniscience etc., let there be no doubt at all for the purport of Veda can not be doubted and as everything is possible in Maya.

The Mandukya Upanishad which describes the Anandamaya says—एष सर्वेश्वरः एष सर्वज्ञः एषोऽन्तर्यामी एष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् । "This is the Lord of all. This is the Knower of all. This is the Inner Controller. This is the Source of all, the origin and the end of beings". Sri Vidyaranya explains how these epithets are applicable to the Anandamaya.

अयं यत्सृजते विश्वं तदन्यथयितुं पुमान् ।
न कोऽपि शक्तः, तेनायं सर्वेश्वर इतीरितः ॥ १६० ॥

Nobody is able to modify the world which He creates. For that reason He is said to be the Lord of all.

अशेषप्राणिबुद्धीनां वासनास्तत्र संस्थिताः ।
ताभिः क्रोडीकृतं सर्वं, तेन सर्वज्ञ ईरितः ॥ १६१ ॥

The impressions in the minds of all living beings are there (in Him) and everything is covered by them. He is therefore said to be the Knower of all.

वासनानां परोक्षत्वात् सर्वज्ञत्वं न हीक्ष्यते ।
सर्वबुद्धिषु तद्दृष्ट्वा वासनास्वनुमीयताम् ॥ १६२ ॥

As the impressions are imperceptible, the omniscience is not experienced. From seeing it in the minds of all, it may be inferred in the impressions also.

विज्ञानमयमुख्येषु कोशेष्वन्यत्र चैव हि ।
अन्तस्तिष्ठन् यमयति, तेनान्तर्यामितां व्रजेत् ॥ १६३ ॥

He seated inside in the Vijnanamaya Kosa and other Kosas and also elsewhere controls them. Therefore He gets the nature of Inner Controller.

बुद्धौ तिष्ठन् आन्तरोऽस्याः धियाऽनीक्ष्यश्च धीवपुः ।
धियमन्तर्यमयतीत्येवं वेदेन घोषितम् ॥ १६४ ॥

Seated in the mind, inside it, unseen by the mind, with mind as His body, He controls the mind from within —Thus is it proclaimed by the Veda (Brihadaranyaka Upanishad).

तन्तुः पटे स्थितो यद्वदुपादानतया तथा ।
सर्वोपादानरूपत्वात् सर्वत्रायमवस्थितः ॥ १६५ ॥

Just as the thread is in the cloth as its material cause, so is He seated in everything in the form of the material cause of all things.

पटादप्यान्तरस्तन्तुः, तन्तोरप्यंशुरान्तरः ।
आन्तरत्वस्य विश्रान्तिः यत्रासावनुमीयताम् ॥ १६६ ॥

The thread is inner than even the cloth. The particles (of cotton) are inner than even the thread. Where the inner-ness ends, there He must be inferred.

The questions "What is inner?", "What is inner than that?" and so on must end somewhere. When we get the answer "There is nothing inner than that", such an inmost thing is He.

द्वित्रान्तरत्वकक्ष्याणां दर्शनेऽप्ययमान्तरः ।
न वीक्ष्यते, ततो युक्तिश्रुतिभ्यामेव निर्णयः ॥ १६७ ॥

Though it may be possible to trace this inner-ness for two or three steps, it is not possible to find out the inmost

which is He. Therefore it has to be determined only with the aid of reasoning and the Veda.

पटरूपेण संस्थानात् पटस्तन्तोर्वपुर्यथा ।
सर्वरूपेण संस्थानात् सर्वमस्य वपुस्तथा ॥ १६८ ॥

Just as the cloth is the body of the thread as the thread is in the form of a cloth, so is the all His body as He is in the form of all.

तन्तोः संकोचविस्तारचलनादौ पटो यथा ।
अवश्यमेव भवति न स्वातन्त्र्यं पटे मनाक् ॥ १६९ ॥

Just as when there is contraction, distension, motion etc in the thread, the cloth also has them surely and there is no independence for the cloth in any particular—

तथाऽन्तर्याम्ययं यत्र यया वासनया यथा ।
विक्रियेत तथाऽवश्यं भवत्येव न संशयः ॥ १७० ॥

Similarly, when this Inner Controller by whatever impression, in whatsoever manner, is modified, it happens accordingly even so undoubtedly.

The author quotes the Gita passage in support.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ १७१ ॥

O Arjuna, the Lord is seated in the hearts of all beings whirling all beings by His Maya as if (they are) mounted on a machine.

सर्वभूतानि विज्ञानमयास्ते हृदये स्थिताः ।
तदुपादानभूतेशः तत्र विक्रियते खलु ॥ १७२ ॥

'All beings' means the Vijnanamayas (Jivas). They are in the heart. As the Lord is their material cause, He is certainly modified there.

देहादि पञ्जरं यन्त्रं तदारोहोऽभिमानिता ।
विहितप्रतिषिद्धेषु प्रवृत्तिः भ्रमणं भवेत् ॥ १७३ ॥

The 'machine' is the cage consisting of the body etc. 'Mounting it' is the sense of attachment in it. The engagement in actions prescribed and prohibited is the 'whirling'.

विज्ञानमयरूपेण तत्प्रवृत्तिस्वरूपतः ।
स्वशक्त्येशो विक्रियते मायया भ्रामणं हि तत् ॥ १७४ ॥

The Lord by His own power, by reason of the nature of the activities, is modified into the shape of the Vijnanamaya. This is the 'whirling by Maya'.

अन्तर्यमयतीत्युक्त्याऽयमेवार्थः श्रुतौ श्रुतः ।
पृथिव्यादिषु सर्वत्र न्यायोऽयं योज्यतां धिया ॥ १७५ ॥

It is the same matter that is heard in the Veda in the statement 'He controls from within'. The same reasoning must be applied by the mind to everything, the earth etc.

The reference is to the similar passages "He controls from within the earth ... ..." and so on.

Apart from the Veda, the author points out that the controllership of the Lord is a matter of personal experience even of the ordinary man and quotes in this context the words of Duryodhana.

जानामि धर्मं न च मे प्रवृत्तिः
जानाम्यधर्मं न च मे निवृत्तिः ।
केनापि देवेन हृदि स्थितेन
यथा नियुक्तोऽस्मि तथा करोमि ॥ १७६ ॥

I know what is Dharma; yet I do not act accordingly. I know what is Adharma; yet I do not turn away from it.

I do in whatever manner I am ordered to do by some God situate in the heart.

Does not this statement imply absolute fatalism which denies the value of any personal effort?

नार्थः पुरुषकारेणेत्येवं मा शङ्क्यतां यतः ।
ईशः पुरुषकारस्य रूपेणापि विवर्तते ॥ १७७ ॥

Let it not be thought that there is no use therefore of human effort for the Lord takes on the form of even human effort.

ईदृग्बोधेनेश्वरस्य प्रवृत्तिर्नैव वार्यताम् ।
तथाऽपीशस्य बोधेन स्वात्मासङ्गत्वधीजनिः ॥ १७८ ॥

By such a knowledge of the Lord, activity is not negatived. By the knowledge of the Lord even so, there arises the perception of the unattached-ness of one's own self.

तावता मुक्तिरित्याहुः श्रुतयः स्मृतयस्तथा ।
श्रुतिस्मृती ममैवाज्ञे इत्यपीश्वरभाषितम् ॥ १७९ ॥

By such a perception, release from bondage is secured—so do the Vedas and also the Smritis say. There is the Lord's statement also 'the Veda and the Smriti are my own commands'.

आज्ञया भीतिहेतुत्वं भीषाऽस्मादिति हि श्रुतम् ।
सर्वेश्वरत्वमेतत् स्यात् अन्तर्यामित्वतः पृथक् ॥ १८० ॥

By commanding, there is the nature of being the cause of fear for it is heard (in the Taittiriya Upanishad) 'out of fear from Him'. This is Lordship over all and is distinct from the Inner-Controllership.

एतस्य वा अक्षरस्य प्रशासन इति श्रुतिः ।
अन्तः प्रविष्टः शास्ताऽयं जनानां इति च श्रुतिः ॥ १८१ ॥

'Under the command of this Indestructible'— so says a Vedic passage. There is also the passage 'He who has entered within is the Ruler of people'.

Having thus far considered the significance of the epithet "The Lord of all", the author takes up the next epithet "The Source of all".

जगद्योनिर्भवेदेष प्रभवाप्ययकृत्त्वतः ।
आविर्भावतिरोभावौ उत्पत्तिप्रलयौ मतौ ॥ १८२ ॥

He is called the Source of the universe because He does its creation and dissolution. Creation and dissolution mean appearance and disappearance.

This paraphrase is given by the author to emphasise the fact that creation is not out of nothing and that dissolution is not into nothing. He makes this clear in the next two stanzas.

आविर्भावयति स्वस्मिन् विलीनं सकलं जगत् ।
प्राणिकर्मवशादेष पटो यद्वत् प्रसारितः ॥ १८३ ॥

In accordance with the actions of the beings, He makes manifest the universe all of which was hidden in Himself, just like a spread-out picture canvas.

पुनस्तिरोभावयति स्वात्मन्येवाखिलं जगत् ।
प्राणिकर्मक्षयवशात् संकोचितपटो यथा ॥ १८४ ॥

Later on by reason of the exhaustion of the Karmas of beings, He makes the entire universe disappear in Himself alone, just like a rolled-up canvas.

रात्रिघस्रौ सुप्तिबोधौ उन्मीलननिमीलने ।
तूष्णींभावमनोराज्ये इव सृष्टिलयौ इमौ ॥ १८५ ॥

These creation and dissolution are like the night and day, sleep and waking, opening and shutting of the eyes, vacant-mindedness and imagining.

Does the Lord create the universe out of something else? If so, His second-less-ness will be negatived. Does the Lord Himself get modified as the universe? If so, being subject to change, He cannot be eternal. The answer is that He does neither. A musician, who has the capacity to sing, does not create the song out of anything else nor does he get modified. He only manifests the capacity which is already in Him. So does the Lord when He creates or dissolves the universe.

आविर्भावतिरोभावशक्तिमत्त्वेन हेतुना ।
आरम्भपरिणामादिचोद्यानां नात्र संभवः ॥ १८६ ॥

By reason of His having the power of manifesting and dissolving, there is no occasion here for the questions about creation anew, modification etc.

अचेतनानां हेतुः स्यात् जाड्यांशेनेश्वरस्तथा ।
चिदाभासांशतस्त्वेष जीवानां कारणं भवेत् ॥ १८७ ॥

By His aspect of inertness, He is the cause of the non-conscious (things in the universe). Similarly, He is the cause of living beings by His aspect as the reflection of consciousness.

In this context the author feels it necessary to point out that in saying that the Lord is the cause of the universe he is not in conflict with Sri Suresvaracharya who says that the Supreme Self is that cause, because the Lord and the Supreme Self are the same in essence.

तमःप्रधानः क्षेत्राणां चित्प्रधानः चिदात्मनाम् ।
परः कारणतामेति भावनाज्ञानकर्मभिः ॥ १८८ ॥

इति वार्त्तिककारेण जडचेतनहेतुता ।
परमात्मन एवोक्ता नेश्वरस्येति चेत् शृणु ॥ १८९ ॥

" The Supreme Self with Tamas predominant becomes the cause of the inert and with consciousness predominant

becomes the cause of the conscious selves, due to previous impressions, contemplation and actions". Thus the status of being the cause of the inert and the conscious is ascribed by the Vartikakara (Suresvara) only to the Supreme Self — If it is so urged, listen —

अन्योन्याध्यासमत्रापि जीवकूटस्थयोरिव ।
ईश्वरब्रह्मणोः सिद्धं कृत्वा ब्रूते सुरेश्वरः ॥ १९० ॥

Suresvara says so assuming the mutual identification here also between the Lord and Brahman as in the case of the Jiva and Kutastha.

सत्यं ज्ञानमनन्तं यद्ब्रह्म तस्मात् समुत्थिताः ।
खं वाय्वग्निजलोर्व्योषध्यन्नदेहा इति श्रुतिः ॥ १९१ ॥

"From that Brahman which is True, Conscious and Limitless are born Akasa, Vayu, Tejas, Apas, Prithivi, plants, food and the body" so says the Veda.

आपातदृष्टितस्तत्र ब्रह्मणो भाति हेतुता ।
हेतोश्च सत्यता, तस्मादन्योन्याध्यास इष्यते ॥ १९२॥

In that passage, on a superficial view, the causeness of Brahman is seen, as also the True-ness of the cause. Therefore mutual identification must be granted.

That is, the cause-ness which really belongs to the Lord is ascribed to Brahman and the True-ness which really belongs to Brahman is ascribed to the Lord. There is thus mutual identification. The author explains this further with reference to the two illustrations already geven.

अन्योन्याध्यासरूपोऽसौ अन्नलिप्तपटो यथा ।
घट्टितेनैकतामेति तद्वत् भ्रान्त्यैकतां गतः ॥ १९३ ॥

Just as the canvas on which paste is applied becomes one with the stiffened canvas, similarly by becoming one on account of confusion this mutual identification arises,

मेघाकाशमहाकाशौ विविच्येते न पामरैः ।
तद्वत् ब्रह्मेशयोरैक्यं पश्यन्त्यापातदर्शिनः ॥ १९४ ॥

The cloud-Akasa and the Great Akasa are not distinguished between by ordinary people. Similarly, those who see superficially see an identity between Brahman and the Lord.

What is then the proper view? Such a view arises on a careful enquiry with the aid of the tests prescribed for arriving at the real purport of a statement.

उपक्रमादिभिर्लिङ्गैः तात्पर्यस्य विचारणात् ।
असङ्गं ब्रह्म, मायावी सृजत्येष महेश्वरः ॥ १९५ ॥

When enquiry is made into the purport with the aid of the indicia 'beginning and conclusion' etc., (it will be seen that) Brahman is quite un-attached and that it is this Great Lord the owner of Maya that creates.

The indicia are six in number:—1. There must be agreement between the ideas mentioned in the beginning and those in the concluding portion. 2. That which is the real purport will have been repeatedly referred to in the middle. 3. It must be an idea peculiar to the context. 4. There must be a positive gain by learning it. 5. It will have been extolled 6. It must have been emphasised by reasonings. The author refers in the next stanza to the first index as sufficient for the present purpose.

सत्यं ज्ञानमनन्तं चेत्युपक्रम्योपसंहृतम् ।
यतो वाचो निवर्तन्त इत्यसङ्गत्वनिर्णयः ॥ १९६ ॥

Beginning with saying that it is True, Conscious and Limitless, it concludes with saying that it is that from which words recoil. Thus is its unattached-ness determined.

The author quotes another Vedic passage to show that it is the owner of Maya that creates.

मायी सृजति विश्वं, संनिरुद्धस्तत्र मायया।
अन्य इत्यपरा ब्रूते श्रुतिः, तेनेश्वरः सृजेत् ॥ १९७ ॥

"The owner of Maya creates the world. Another is bound therein by Maya"—so says another passage. Therefore it is the Lord that creates.

The process of creation is then explained.

आनन्दमय ईशोऽयं बहु स्यामित्यवैक्षत।
हिरण्यगर्भरूपोऽभूत् सुप्तिः स्वप्नो यथा भवेत् ॥ १९८ ॥

This Lord who is Anandamaya considered 'I shall be many' and became Hiranyagarbha, just as sleep becomes a dream.

क्रमेण युगपद्वापि सृष्टिर्ज्ञेया यथाश्रुति।
द्विविधश्रुतिसद्भावात् द्विविधस्वप्नदर्शनात् ॥ १९९ ॥

This creation may be understood as following a regular order or as simultaneous according to the Veda, as there are passages both ways, just as dreams of both sorts are experienced.

सूत्रात्मा सूक्ष्मदेहाख्यः सर्वजीवघनात्मकः।
सर्वाहंमानधारित्वात् क्रियाज्ञानादिशक्तिमान् ॥ २०० ॥

(Hiranyagarbha is known as) Sutratma. He is called the Subtle Body, is of the nature of the aggregate of all living beings as He bears the sense of **I** *in all of them and has the powers of activity, knowledge etc.*

प्रत्यूषे वा प्रदोषे वा मग्नो मन्दे तमस्ययम्।
लोको भाति यथा तद्वत् अस्पष्टं जगदीक्ष्यते ॥ २०१ ॥

Just as this world immersed in semi-darkness before dawn or after sunset shines (imperfectly), so is the universe seen indistinctly (in the stage of Hiranyagarbha).

सर्वतो लाञ्छितो मष्या यथा स्यात् घट्टितः पटः ।
सूक्ष्माकारैः तथेशस्य वपुः सर्वत्र लाञ्छितम् ॥ २०२ ॥

Just as the stiffened canvas is marked everywhere in ink by fine figures, so is the body of the Lord marked everywhere (by the fine Hiranyagarbha).

सस्यं वा शाकजातं वा सर्वतोऽङ्कुरितं यथा ।
कोमलं तद्वदेवैष पेलवो जगदङ्कुरः ॥ २०३ ॥

Just as a grain crop or vegetable sprouting in all directions is very tender, so is this sprout of universe tender.

With reference to the same three illustrations, the creation of the gross universe is described.

आतपाभातलोको वा पटो वा वर्णपूरितः ।
सस्यं वा फलितं यद्वत् तथा स्पष्टवपुः विराट् ॥ २०४ ॥

Just as the world shining well by sunlight, or the picture canvas with colours filled up or a crop which has ripened, so is the Virat who has a clear perceptible body.

विश्वरूपाध्याय एष उक्तः सूक्तेऽपि पौरुषे ।
धात्रादिस्तम्बपर्यन्तानेतस्यावयवान् विदुः ॥ २०५ ॥

He is mentioned in the Visvarupa chapter (XI of the Bhagavad Gita) and also in the Purusha Sukta. They (the Seers) know that all beings from Brahma ending with the tiniest plant (or worm) are His limbs (parts).

As all the things are His limbs, it necessarily follows that everyone of them may be worshipped as Himself.

ईशसूत्रविराड्वेधोविष्णुरुद्रेन्द्रवन्हयः
विघ्नभैरवमैरालमरिकायक्षराक्षसाः ॥ २०६ ॥

विप्रक्षत्रियविट्शूद्रा गवाश्वमृगपक्षिणः ।
अश्वत्थवटचूताद्याः यवव्रीहितृणादयः ॥ २०७ ॥

जलपाषाणमृत्काष्ठवास्याकुद्दालकादयः ।
ईश्वराः सर्व एवैते पूजिताः फलदायिनः ॥ २०८ ॥

The Lord, Sutratma (Hiranyagarbha), Virat, Brahma, Vishnu, Rudra, Indra and Agni, Ganesa, Bhairava, Mairala, Marika, Yakshas and Rakshasas, Brahmanas, Kshatriyas, Vaisyas and Sudras, cows, horses, deer, birds, the Asvattha tree, the Banyan, the mango and other trees, water, rock, mud, a log of wood, a chisel, a pickaxe and so on — as these are all verily Lords, they will give fruits when worshipped.

Though all are the Lord's limbs and their worship is certainly fruitlul, the fruits obtained will not be the same as they will vary according to the nature of the worship.

यथा यथोपासते तं फलमीयुस्तथा तथा ।
फलोत्कर्षापकर्षौ तु पूज्यपूजानुसारतः ॥ २०९ ॥

According to the method in which the worship is done, they will get that fruit which is appropriate. The greatness and lowness of the fruit however will vary in accordance with the object worshipped and the nature of the worship done.

मुक्तिस्तु ब्रह्मतत्त्वस्य ज्ञानादेव न चान्यथा ।
स्वप्रबोधं विना नैव स्वस्वप्नो हीयते यथा ॥ २१० ॥

Liberation from bondage however is only from the realisation of the truth of Brahman and not in any other way, just as one's dream will never disappear unless he himself wakes up.

अद्वितीयब्रह्मतत्त्वे स्वप्नोऽयं अखिलं जगत् ।
ईशजीवादिरूपेण चेतनाचेतनात्मकम् ॥ २११ ॥

This entire universe consisting of the conscious and non-conscious beings, in the shape of the Lord, the Soul etc. is a dream in the Reality of the Second-less Brahman.

आनन्दमयविज्ञानमयौ ईश्वरजीवकौ ।
मायया कल्पितौ एतौ ताभ्यां सर्वं प्रकल्पितम् ।। २१२ ।।

The Lord and the Soul are the Anandamaya and Vijnanamaya. They are both created by Maya. By them both is all created.

ईक्षणादिप्रवेशान्ता सृष्टिः ईशेन कल्पिता ।
जाग्रदादिविमोक्षान्तः संसारो जीवकल्पितः ।। २१३ ।।

From 'considering' to 'entering' is the creation made by the Lord. From the waking state to liberation, that is, Samsara, is the creation of the Soul.

This idea has been stressed and fully explained in chapter IV and is not therefore elaborated here by the author.

अद्वितीयं ब्रह्मतत्त्वं असङ्गं तन्न जानते ।
जीवेशयोः मायिकयोः वृथैव कलहं ययुः ।। २१४ ।।

The Reality-Brahman is second-less and un-attached. People do not know it and vainly quarrel about the Lord and the Soul who are but the creations of Maya.

ज्ञात्वा सदा तत्त्वनिष्ठा ननु मोदामहे वयम् ।
अनुशोचाम एवान्यान् न भ्रान्तेर्विवदामहे ।। २१५ ।।

Knowing it and concentrated always in the Reality, we certainly enjoy bliss. We only pity others. We do not quarrel with delusion.

तृणार्चकादियोगान्ता ईश्वरे भ्रान्तिमाश्रिताः ।
लोकायतादिसांख्यान्ता जीवे विभ्रान्तिमाश्रिताः ।। २१६ ।।

From the worshippers of grass ending with the Yogas, they are wedded to delusion in the matter of the Lord; from the materialist ending with the Sankhyas, they are wedded to delusion in the matter of the Soul.

अद्वितीयब्रह्मतत्त्वं न जानन्ति यदा तदा ।
भ्रान्ता एवाखिलास्तेषां क्व मुक्तिः क्वेह वा सुखम् ॥

When they do not know the Secondless Brahman Reality, then they are all only deluded people. Where can there be any release for them? Where even happiness here?

उत्तमाधमभावश्चेत् तेषां स्यादस्तु तेन किम् ।
स्वप्नस्थराज्यभिक्षाभ्यां न बुद्धः स्पृश्यते खलु ॥ २१८ ॥

If it is urged that there is among them the relation of the high and low, let that be. What of that? A person who has woke up is certainly unaffected by the kingship or beggary had in his dreams.

तस्मात् मुमुक्षुभिर्नैव मतिर्जीवेशवादयोः ।
कार्या, किंतु ब्रह्मतत्त्वं विचार्य बुद्ध्यतां च तत् ॥ २१९ ॥

Therefore the attention should never be directed to the disputes about the Lord and the Soul by those who long for release. On the other hand, let the Brahman Reality be enquired into and let That be realised (by them).

पूर्वपक्षतया तौ चेत् तत्त्वनिश्चयहेतुताम् ।
प्राप्नुतोऽस्तु, निमज्जस्व तयोर्नैतावताऽवशः ॥ २२० ॥

If such disputes by reason of their being possible objections help in the determination of truth, let it be so. But do not thereby drown yourself in them helplessly.

असङ्गचिद्विभुः जीवः सांख्योक्तः, तादृगीश्वरः ।
योगोक्तः, तत्त्वमोरर्थौ शुद्धौ ताविति चेत् शृणु ॥ २२१ ॥

"It is said by the Sankhyas that the Jiva is unattached, conscious and pervasive. It is said by the Yogas that Isvara is similar to it. They are thus the pure meanings of the words Thou and That."— If it is so urged, listen—

The definition of the Jiva by the Sankhyas and the definition of Isvara by the Yogas seem to be identical with the definitions given by the Advaiti to the conceptions denoted by the words Thou and That used in the Maha Vakya 'That Thou Art'. How then can it be said that the Sankhyas and Yogas are deluded?

न तत्त्वमोः उभावर्थौ अस्मत्सिद्धान्ततां गतौ ।
अद्वैतबोधनायैव सा कक्षा काचिदिष्यते ॥ २२२ ॥

Those two meanings of That and Thou are not accepted as the final conclusion by us. A particular stage is granted only for the purpose of teaching the Secondless-ness.

That is, they are not *two* distinct significances but, for the purpose of pointing out the non-distinction between them, they are separately defined.

अनादिमायया भ्रान्ताः जीवेशौ सुविलक्षणौ ।
मन्यन्ते, तद्व्युदासाय केवलं शोधनं तयोः ॥ २२३ ॥

People deluded by beginningless Maya think that the Jiva and Isvara are very distinct. It is only to eradicate that idea their analysis is made.

अत एवात्र दृष्टान्तो योग्यः प्राक् सम्यगीरितः ।
घटाकाशमहाकाशजलाकाशाभ्रखात्मकः ॥ २२४ ॥

Therefore a proper illustration was herebefore well given in the form of the Pot-Akasa, Great Akasa, water-Akasa and cloud-Akasa.

जलाभ्रोपाध्यधीने ते जलाकाशाभ्रखे, तयोः ।
आधारौ तु घटाकाशमहाकाशौ सुनिर्मलौ ॥ २२५ ॥

The water-Akasa and the cloud-Akasa are dependent upon the limitations of water and the cloud. Their basic backgrounds, the Pot-Akasa and the Great Akasa, however are very pure.

एवं आनन्दविज्ञानमयौ मायाधियोर्वशौ ।
तदधिष्ठानकूटस्थब्रह्मणी तु सुनिर्मले ॥ २२६ ॥

In the same manner, Anandamaya and Vijnanamaya are dependent upon Maya and the mind. Their basic backgrounds, the Kutastha and Brahman, however are very pure.

एतत्कक्षोपयोगेन सांख्ययोगौ मतौ यदि ।
देहोऽन्नमयकक्षत्वात् आत्मत्वेनाभ्युपेयताम् ॥ २२७ ॥

If Sankhya and Yoga are accepted as they are useful at this stage, the body also may be accepted as the Self as it is useful at the stage of Annamaya.

आत्मभेदो, जगत् सत्यं, ईशोऽन्य, इति चेत् त्रयम् ।
त्यज्यते तैस्तदा सांख्ययोगवेदान्तसंमतिः ॥ २२८ ॥

"There is diversity of Selves; the world is true; the Lord is a different entity"—If these three things are abandoned by them, then there will be agreement among the Sankhya, Yoga and Vedanta.

जीवोऽसङ्गत्वमात्रेण कृतार्थ इति चेत्, तदा ।
स्रक्चन्दनादिनित्यत्वमात्रेणापि कृतार्थता ॥ २२९ ॥

If the Jiva has his purpose fulfilled by being merely un-attached, he may well have his purpose fulfilled merely by the garland, sandal etc., being also eternal.

The author explains this in the next stanza.

यथा स्रगादिनित्यत्वं दुःसंपाद्यं तथाऽऽत्मनः ।
असङ्गत्वं न संभाव्यं जीवतोः जगदीशयोः ॥ २३० ॥

Just as the eternality of the garland etc. is impossible of attainment, so is the un-attached-ness of the Soul impossible when the world and the Lord exist (as distinct entities).

अवश्यं प्रकृतिः सङ्गं पुरेवापादयेत्, तथा ।
नियच्छत्येतं ईशोऽपि, कोऽस्य मोक्षः तथा सति ॥ २३१ ॥

Matter will surely bring about attachment as before. Similarly, the Lord also will control him. While it is so, what is the release for him?

अविवेककृतः सङ्गो नियमश्चेति चेत् तदा ।
बलादापतितो मायावादः साङ्ख्यस्य दुर्मतेः ॥ २३२ ॥

If it is said that the attachment and control are due to non-discrimination, then the theory of Maya becomes necessarily accepted by the perverse Sankhya.

बन्धमोक्षव्यवस्थार्थं आत्मनानात्वं इष्यताम् ।
इति चेत्, न, यतो माया व्यवस्थापयितुं क्षमा ॥ २३३ ॥

If it is said that the multiplicity of Souls has to be accepted for maintaining the order of bondage and release, it is not necessary as Maya itself is competent to maintain that order.

How can Maya the Illusive be responsible for Release which is true?

दुर्घटं घटयामीति विरुद्धं किं न पश्यसि ।
वास्तवौ बन्धमोक्षौ तु श्रुतिर्न सहतेतराम् ॥ २३४ ॥

Don't you see the contradiction in (the definition of Maya) "I will bring about the impossible?" The Veda does not however tolerate at all the idea that bondage and release are real,

न निरोधो न चोत्पत्तिः न बद्धो न च साधकः ।
न मुमुक्षुः न वै मुक्तः इत्येषा परमार्थता ॥ २३५ ॥

"There is no dissolution nor creation. There is none bound nor an aspirant. There is none longing for release nor one released — This is the real state".

(Goudapada Karika)

मायाख्यायाः कामधेनोः वत्सौ जीवेश्वरौ उभौ ।
यथेच्छं पिबतां द्वैतं तत्त्वं त्वद्वैतमेव हि ॥ २३६ ॥

Jiva and Isvara, the two calves of the celestial cow called Maya, may enjoy the duality as they like. But the non-dual alone is Reality.

कूटस्थब्रह्मणोः भेदो नाममात्राद्दते न हि ।
घटाकाशमहाकाशौ वियुज्येते न हि क्वचित् ॥ २३७ ॥

There is no difference between the Kutastha and Brahman except in name only. The Pot-Akasa and the Great Akasa are certainly not separable.

यदद्वैतं श्रुतं सृष्टेः प्राक् तदेवाद्य चोपरि ।
मुक्तावपि वृथा माया भ्रामयत्यखिलान् जनान् ॥ २३८ ॥

The very same Entity that is mentioned as being secondless before creation exists even now and will exist also hereafter and even in the state of liberation. Maya vainly confounds all people.

ये वदन्तीत्थमेतेऽपि भ्राम्यन्तेऽविद्ययाऽत्र किम् ।
न, यथापूर्वमेतेषामत्र भ्रान्तेरदर्शनात् ॥ २३९ ॥

"Are these also who say thus confounded by Avidya in this matter?". Not so. The delusion is not seen in them here as before.

ऐहिकामुष्मिकः सर्वः संसारो वास्तवः, ततः ।
न भाति नास्ति चाद्वैतं इत्यज्ञानिविनिश्चयः ॥ २४० ॥

"All Samsara here or elsewhere is true. Therefore the Secondless does not shine nor does it exist"— Such is the firm conclusion of the ignorant.

ज्ञानिनो विपरीतोऽस्मात् निश्चयः सम्यगीक्ष्यते ।
स्वस्वनिश्चयतो बद्धो मुक्तोऽहं चेति मन्यते ॥ २४१ ॥

The conclusion of the knower is clearly seen to be the reverse of this. According to their respective conclusions, one thinks 'I am bound' or 'I am freed'.

नाद्वैतं अपरोक्षं चेत्, न, चिद्रूपेण भासनात् ।
अशेषेण न भातं चेत्, द्वैतं किं भासतेऽखिलम् ॥ २४२ ॥

If it is said 'The secondless is not directly perceived', not so, as it does shine in the form of consciousness. If it is said 'It does not shine entirely', does the entirety of duality shine?

दिङ्मात्रेण विभानं तु द्वयोरपि समं खलु ।
द्वैतसिद्धिवत् अद्वैतसिद्धिस्ते तावता न किम् ॥ २४३ ॥

Partial shining is certainly common in both. If duality can be concluded from it (partial shining), why is not non-duality concluded by you from it (partial shining)?

द्वैतेन हीनं अद्वैतं द्वैतज्ञाने कथं त्विदम् ।
चिद्भानं त्वविरोध्यस्य द्वैतस्यातोऽसमे उभे ॥ २४४ ॥

"Secondless-ness is the state of being without duality; when there is perception of duality, how can there be this (secondless-ness)? The shining of (secondless) consciousness is not however the enemy of this duality. Therefore the two cases are not similar.

एवं तर्हि शृणु, द्वैतं असत् मायामयत्वतः ।
तेन वास्तवं अद्वैतं परिशेषात् विभासते ॥ २४५ ॥

If so, listen. Duality is unreal as it is a creation of Maya. Therefore the Secondless which is real shines, as it is the residue.

अचिन्त्यरचनारूपं मायैव सकलं जगत् ।
इति निश्चित्य वस्तुत्वं अद्वैते परिशेष्यताम् ॥ २४६ ॥

All this universe being of the nature of unthinkable creation is Maya alone — so concluding, let reality be conceded for the Second-less.

पुनर्द्वैतस्य वस्तुत्वं भाति चेत् त्वं तथा पुनः ।
परिशीलय, को वाऽत्र प्रयासस्तेन ते वद ॥ २४७ ॥

If the reality of the duality still shines, enquire into it again as before. What is your difficulty here in doing so? Tell me.

कियन्तं कालं इति चेत् खेदोऽयं द्वैत इष्यताम् ।
अद्वैते तु न युक्तोऽयं सर्वानर्थनिवारणात् ॥ २४८ ॥

If you ask "How long (is the enquiry to be done)?", this strain is possible in regard to duality but this is not proper in (an enquiry into) the Secondless, for all ills are eradicated thereby.

क्षुत्पिपासादयो दृष्टा यथापूर्वं मयीति चेत् ।
मच्छब्दवाच्येऽहंकारे दृश्यतां नेति को वदेत् ॥ २४९ ॥

If you say "Hunger, thirst etc., are seen in me as before", let them be seen in the Ego which is the meaning of the word I. Who says 'No' (to this)?

चिद्रूपेऽपि प्रसज्येरन् तादात्म्याध्यासतो यदि ।
माऽध्यासं कुरु, किं तु त्वं विवेकं कुरु सर्वदा ॥ २५० ॥

If they (hunger etc.) will affect even the consciousness by reason of imposition of mutual identification, do not have that imposition but engage yourself always in the distinguishing (between the Self and the non-Self).

झटित्यध्यास आयाति दृढवासनयेति चेत् ।
आवर्तयेत् विवेकं च दृढं वासयितुं सदा ॥ २५१ ॥

If it is said "the imposition comes up suddenly by reason of strong past habit", repeat the process of distinguishing incessantly to make **that** *a strong habit.*

विवेके द्वैतमिथ्यात्वं युक्त्यैवेति न भण्यताम् ।
अचिन्त्यरचनात्वस्यानुभूतिर्हि स्वसाक्षिकी ॥ २५२ ॥

Do not say that when enquiry is made the unreality of duality is arrived at only by reasoning (and is not directly experienced). The experience of the nature of unthinkable creation is certainly directly perceived by oneself.

चिदप्यचिन्त्यरचना यदि तर्ह्यस्तु नो वयम् ।
चितिं सुचिन्त्यरचनां ब्रूमो नित्यत्वकारणात् ॥ २५३ ॥

If it is said that consciousness also is an unthinkable creation, let it be so. We do not say that consciousness is a thinkable creation, because of its eternality.

प्रागभावो नानुभूतश्चितेः, नित्या ततः चितिः ।
द्वैतस्य प्रागभावस्तु चैतन्येनानुभूयते ॥ २५४ ॥

The antecedent non-existence of consciousness is never experienced. Therefore consciousness is eternal. The antecedent non-existence of duality however is experienced by consciousness.

प्रागभावयुतं द्वैतं रच्यते हि घटादिवत् ।
तथाऽपि रचनाऽचिन्त्या मिथ्या तेनेन्द्रजालवत् ॥ २५५ ॥

The duality which has antecedent non-existence is certainly created just like pots etc. Still its creation is unthinkable and it is unreal for that reason like Indrajala.

चित् प्रत्यक्षा ततोऽन्यस्य मिथ्यात्वं चानुभूयते ।
नाद्वैतं अपरोक्षं चेत्येतन्न व्याहतं कथम् ॥ २५६ ॥

Consciousness is directly experienced. By it is the unreality of what is different from it experienced. While so, if you say that non-duality is not perceived, how is this statement not self-contradictory?

इत्थं ज्ञात्वाऽपि असंतुष्टाः केचित् कुत इतीर्यताम् ।
चार्वाकादेः प्रबुद्धस्याप्यात्मा देहः कुतो वद ॥ २५७ ॥

"Even after knowing this, there are some dissatisfied. How is that? Tell me". "The materialist etc., though very intelligent, treat the body as the Self. Tell me why."

सम्यग्विचारो नास्त्यस्य धीदोषात् इति चेत्, तथा ।
असंतुष्टास्तु शास्त्रार्थं न त्वैक्षन्त विशेषतः ॥ २५८ ॥

If it is said "Because of intellectual defect in him there is no proper enquiry (by the materialist etc.)", similarly those that are dissatisfied have not understood the purport of the Sastra carefully.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
इति श्रौतं फलं दृष्टं नेति चेत दृष्टमेव तत् ॥ २५९ ॥

"When all the desires which reside in his heart are abandoned, (the mortal becomes immortal)" is the benefit declared by the Veda (Kathopanishad VI 14) but it is not experienced—if it is so urged, it is certainly experienced.

यदा सर्वे प्रभिद्यन्ते हृदयग्रन्थयस्त्विति ।
कामा ग्रन्थिस्वरूपेण व्याख्याता वाक्यशेषतः ॥ २६० ॥

The desires have been explained as knots in the succeeding passage thus "when all the knots of the heart are well broken".

अहंकारचिदात्मानौ एकीकृत्याविवेकतः ।
इदं मे स्यात् इदं मे स्यात् इतीच्छाः कामशब्दिताः ॥

Making the ego and consciousness one by reason of not distinguishing between them, the wishes "let this be for me, let this be for me" arise and are called Desires.

अप्रवेश्य चिदात्मानं पृथक् पश्यन्न अहंकृतिम् ।
इच्छंस्तु कोटिवस्तूनि न बाधो ग्रन्थिभेदतः ॥ २६२ ॥

If without introducing the conscious Self one sees the ego as a distinct thing, even if one wishes for crores of things, there is no harm as the knot has been cut.

ग्रन्थिभेदेऽपि संभाव्या इच्छाः प्रारब्धदोषतः ।
बुद्ध्वाऽपि पापबाहुल्यादसंतोषो यथा तव ॥ २६३ ॥

Even though the knot is cut, wishes are possible due to the fault of Prarabdha Karma, just as there is dissatisfaction in you because of the abundance of sins even though you know (the truth).

The reference is to the dissatisfaction mentioned in stanza 257.

अहंकारगतेच्छाद्यैः देहव्याध्यादिभिस्तथा ।
वृक्षादिजन्मनाशैर्वा चिद्रूपात्मनि किं भवेत् ॥ २६४ ॥

What can happen to the Self which is of the nature of consciousness by the desires etc., in the ego or the diseases etc., in the body or else by the birth and death of trees etc.

That is, in the view of the Seer, the Ego and the body are as distinct from him as trees and stones.

ग्रन्थिभेदात् पुराऽप्येवं इति चेत् तन्न विस्मर ।
अयमेव ग्रन्थिभेदस्तव तेन कृती भवान् ॥ २६५ ॥

If it is said it (the distinctness) is there in the same manner even before the cutting of the knot, do not forget it. This itself (the non-forgetting of the distinction) is the cutting of the knot for you and with it you have fulfilled your purpose.

नैवं जानन्ति मूढाश्चेत्, सोऽयं ग्रन्थिः न चापरः ।
ग्रन्थितद्भेदमात्रेण वैषम्यं मूढबुद्धयोः ॥ २६६ ॥

If the ignorant do not know thus, that itself (the not knowing) is the knot and nothing else. The difference between the ignorant and the knower is only in the existence of the knot (in the former) and the cutting away of the knot (in the latter).

प्रवृत्तौ वा निवृत्तौ वा देहेन्द्रियमनोधियाम् ।
न किंचिदपि वैषम्यं अस्त्यज्ञानिविबुद्धयोः ॥ २६७ ॥

There is not the slightest difference between the not-knower and the knower in the activity or the cessation of activity of the body, the senses, the mind or intellect.

व्रात्यश्रोत्रिययोः वेदपाठापाठकृता भिदा ।
नाहारादावस्ति भेदः, सोऽयं न्यायोऽत्र योज्यताम् ॥

The difference between one who has neglected the Veda and one who has mastered it is only due to the study and the non-study of the Veda; there is no difference in the matter of eating etc. The same principle must be applied here.

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ।
उदासीनवदासीनः इति ग्रन्थिभिदोच्यते ॥ २६९ ॥

"He does not hate what all happens nor does he desire what has gone; he is as if indifferent"—so is the cutting of the knot mentioned (in the Gita).

औदासीन्यं विधेयं चेत्, वच्छब्दव्यर्थता तदा।
न शक्ता अस्य देहाद्या इति चेत्, रोग एव सः ॥ २७० ॥

If it is said that indifference is enjoined, then the expression "as if" will be meaningless. If it is said that the body etc. become incapable (of reaction); it is verily a disease.

तत्त्वबोधं क्षयं व्याधिं मन्यन्ते ये महाधियः।
तेषां प्रज्ञाऽतिविशदा, किं तेषां दुःशकं वद ॥ २७१ ॥

The intelligence of those that have high intellects and think that the knowledge of truth is a disease like consumption is indeed very bright! What is impossible for them? Tell me.

भरतादेरप्रवृत्तिः पुराणोक्तेति चेत्, तदा।
जक्षन् क्रीडन् रतिं विन्दन् इत्यश्रौषीः न किं श्रुतिम् ॥

If it is said that the non-activity of Bharata etc. are mentioned in the Puranas, have you not heard the Vedic passage (that the knower will be) "eating, playing and getting pleasure"?

न ह्याहारादि संत्यज्य भरताद्याः स्थिताः क्वचित्।
काष्ठपाषाणवत्, किं तु सङ्गभीता उदासते ॥ २७३ ॥

Bharata and others did not certainly remain like logs or stones giving up taking food etc. But they were indifferent, afraid of attachment.

सङ्गी हि बाध्यते लोके, निःसङ्गः सुखमश्नुते।
तेन सङ्गः परित्याज्यः सर्वदा सुखमिच्छता ॥ २७४ ॥

One who has attachment in the world is affected; the one who has no attachment enjoys happiness. Therefore attachment must be given up by one who wants happiness always.

अज्ञात्वा शास्त्रहृदयं मूढो वक्त्यन्यथाऽन्यथा ।
मूर्खाणां निर्णयस्त्वास्तां, अस्मत्सिद्धान्त उच्यते ॥ २७५ ॥

The ignorant not knowing the heart of the Sastras says this and that. Let the conclusion of the ignorant be as it is. Our conclusion is now stated.

वैराग्यबोधोपरमाः सहायास्ते परस्परम् ।
प्रायेण सह वर्तन्ते वियुज्यन्ते क्वचित् क्वचित् ॥ २७६ ॥

Dispassion, Realisation and Cessation of activity are mutual helps to one another. They mostly exist together but sometimes they are separated.

हेतुस्वरूपकार्याणि भिन्नान्येषामसंकरः ।
यथावदवगन्तव्यः शास्त्रार्थं प्रविविच्यता ॥ २७७ ॥

The cause, the nature and the effect of these three are distinct. The non-confusion (distinction) between them must be properly understood by one who analyses the meaning of the Sastras.

दोषदृष्टिः जिहासा च पुनर्भोगेष्वदीनता ।
असाधारणहेत्वाद्याः वैराग्यस्य त्रयोऽप्यमी ॥ २७८ ॥

Perception of faults, desire to give up and the not being subject to enjoyment again — these three are the special cause etc. of Dispassion.

श्रवणादित्रयं तद्वत् तत्त्वमिथ्याविवेचनम् ।
पुनर्ग्रन्थेरनुदयो बोधस्यैते त्रयो मताः ॥ २७९ ॥

The three beginning with Sravana (Sravana, Manana and Nididhyasana—hearing, cogitation and concentration),

the discrimination between the true and the false, and the non-rising of the knot again are similarly considered as the three for Realisation.

यमादिः धीनिरोधश्च व्यवहारस्य संक्षयः ।
स्युः हेत्वाद्या उपरतेः इत्यसंकर ईरितः ॥ २८० ॥

Yama and others, control of the mind and complete cessation of activity are the cause etc. of cessation. Thus are stated their distinct characteristics.

तत्त्वबोधः प्रधानं स्यात् साक्षात् मोक्षप्रदत्वतः ।
बोधोपकारिणौ एतौ वैराग्योपरमौ उभौ ॥ २८१ ॥

Realisation of Truth is the chief (among them) as it directly results in Release from bondage. These two, Dispassion and Cessation of activity, are aids to Realisation.

त्रयोऽप्यत्यन्तपक्वाश्चेत् महतः तपसः फलम् ।
दुरितेन क्वचित् किंचित् कदाचित प्रतिबध्यते ॥ २८२ ॥

If all the three are completely ripe, it is the result of great Tapas (accummulated past virtue). But in some cases they are obstructed somewhat and at some times by sin.

वैराग्योपरती पूर्णे बोधस्तु प्रतिबध्यते ।
यस्य तस्य न मोक्षोऽस्ति पुण्यलोकः तपोबलात् ॥ २८३ ॥

There is no Release from bondage for him in whom Dispassion and Cessation of activity are ample but Realisation is obstructed. He will have heavenly regions owing to the strength of his Tapas.

पूर्णे बोधे तदन्यौ द्वौ प्रतिबद्धौ यदा तदा ।
मोक्षो विनिश्चितः किंतु दृष्टदुःखं न नश्यति ॥ २८४ ॥

When realisation is complete but the other two are obstructed, Release is certain; but the misery now perceived will not disappear.

The author then explains when these three may be considered complete.

ब्रह्मलोकतृणीकारो वैराग्यस्यावधिर्मतः ।
देहात्मवत् परात्मत्वदार्ढ्ये बोधः समाप्यते ॥ २८५ ॥
सुप्तिवद्विस्मृतिः सीमा भवेदुपरमस्य हि ।

The disregard of (everything up to) Brahma Loka is the limit of Dispassion. Realisation culminates when the Supreme-Self-ness of the Soul is as strong as the (present) sense that the body is the Self. The extreme boundary of Cessation of activity is the absolute forgetting (of the world) as in deep sleep.

दिशाऽनया विनिश्चेयं तारतम्यमवान्तरम् ॥ २८६ ॥

The internal gradations must be determined in this way.

आरब्धकर्मनानात्वात् बुद्धानां अन्यथाऽन्यथा ।
वर्तनं, तेन शास्त्रार्थे भ्रमितव्यं न पण्डितैः ॥ २८७ ॥

As the Prarabdha Karma is of various sorts, the ways of the knowers vary. Therefore the learned must not get confounded in the purport of the Sastras.

स्वस्वकर्मानुसारेण वर्तन्तां ते यथा तथा ।
अविशिष्टः सर्वबोधः समा मुक्तिः इति स्थितिः ॥ २८८ ॥

Let them be anyhow according to their respective Karmas. The Realisation in all of them does not vary. Release from bondage is the same (for all)—Such is the true state.

जगच्चित्रं स्वचैतन्ये पटे चित्रमिवार्पितम् ।
मायया, तदुपेक्ष्यैव चैतन्यं परिशेष्यताम् ॥ २८९ ॥

The variegated universe is based on one's Consciousness by Maya as a picture painted on a canvas. By disregarding it alone, let the Consciousness be realised as the residue.

चित्रदीपमिमं नित्यं येऽनुसंदधते बुधाः ।
पश्यन्तोऽपि जगच्चित्रं ते मुह्यन्ति न पूर्ववत् ॥ २९० ॥

Those wise people who ponder over this Chitra Deepa incessantly will not be deluded as before, even though they see the variegated universe.

७

CHAPTER VII

॥ तृप्तिदीपः ॥

TRIPTI DEEPA

THE LIGHT OF SATISFACTION

This is the longest chapter in the book consisting as it does of 298 stanzas. It is also the most important though it purports to be only a commentary on a passage in the Brihadaranyaka Upanishad re-produced as the opening stanza. The method of treatment is quite characteristic of the revered author Sri Bharati Tirtha and of his colleague and successor in the Sri Sringeri Peetha, Sri Vidyaranya.

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।
किं इच्छन् कस्य कामाय शरीरं अनुसंज्वरेत् ॥ १ ॥

"If a person realises the Self as **I am This,** *wishing what and for whose desire is he to worry about the body?" [Brihadaranyaka IV, 4 (12)].*

अस्याः श्रुतेरभिप्रायः सम्यगत्र विचार्यते ।
जीवन्मुक्तस्य या तृप्तिः सा तेन विशदायते ॥ २ ॥

The purport of this Vedic passage is well enquired into here. The satisfaction that the Jivanmukta (one liberated even when living) has is made clear by it (the enquiry).

मायाऽऽभासेन जीवेशौ करोतीति श्रुतत्वतः ।
कल्पितावेव जीवेशौ ताभ्यां सर्वं प्रकल्पितम् ॥ ३ ॥

As it is heard (from the Veda) that Maya by reflecting creates the Jiva (Individual Soul) and God the Ruler

(of the universe), both the Soul and God are only creations. All (the universe) is created by them both.

These two ideas have been explained in some detail in chapters 1 and 14. See also Ch. VI 212 and 213.

ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता ।
जाग्रदादिविमोक्षान्तः संसारो जीवकल्पितः ॥ ४ ॥

The creation from 'considering' to 'entering' is the creation of the Ruler. The Samsara from the waking state to the state of liberation is the creation of the Jiva.

भ्रमाधिष्ठानभूतात्मा कूटस्थासङ्गचिद्वपुः ।
अन्योन्याध्यासतोऽसङ्गधीस्थजीवोऽत्र पूरुषः ॥ ५ ॥

The Self, who is the substratum of mistake and whose nature is unchangeable and un-attached Consciousness, becoming the Jiva reflected in the unattached intellect by reason of mutual super-imposition, is the Person here (mentioned in the opening stanza).

The author himself explains this somewhat cryptic sentence in the succeeding stanzas.

साधिष्ठानो विमोक्षादौ जीवोऽधिक्रियते, न तु ।
केवलो, निरधिष्ठानविभ्रान्तेः क्वाप्यसिद्धितः ॥ ६ ॥

The Jiva along with the substratum (the Self) is competent for liberation etc. and not the mere Jiva for a mistaken conception without a substratum is not anywhere possible.

अधिष्ठानांशसंयुक्तं भ्रमांशमवलम्बते ।
यदा तदाऽहं संसारीत्येवं जीवोऽभिमन्यते ॥ ७ ॥

When the Jiva relies upon the aspect of mistake mixed with the aspect of the substratum, he then thinks thus—"I am a Samsari (the wanderer)".

Samsari is one who is dragged here and there by his Karma, enjoys pain and pleasure and is caught in the wheel of births and deaths. Just as the sun reflected in water seems dull and restless if the water is dirty and moving, so is the Self reflected in the intellect seen to be going hither and thither. It is that reflected Self that is called the Jiva. The Jiva is thus a combination of the changeless Self and the mistaken changefulness. As there can be no reflected Sun without a real Sun, the Jiva cannot be but for the Self. When prominence is attached to the mistaken changeful aspect, he thinks of himself as changing. If however prominence is given to the reality in him, he knows himself as changeless.

भ्रमांशस्य तिरस्कारात् अधिष्ठानप्रधानता ।
यदा तदा चिदात्माऽहं असङ्गोऽस्मीति बुध्यते ॥ ८ ॥

When discarding the mistaken aspect prominence is given to the substratum, he recognises 'I am the conscious Self. I am quite un-attached'.

नासङ्गेऽहंकृतिः युक्ता, कथं अस्मीति चेत् शृणु ।
एको मुख्यो द्वावमुख्यौ इत्यर्थः त्रिविधोऽहमः ॥ ९ ॥

"The sense of I is not possible in the (Self which is) un-attached. How can there be an **I am?**"*—if so asked, listen. The* **I** *has three kinds of significances, one primary and the other two not primary.*

अन्योन्याध्यासरूपेण कूटस्थाभासयोर्वपुः ।
एकीभूय भवेत् मुख्यः, तत्र मूढैः प्रयुज्यते ॥ १० ॥

The form of the changeless Self and of the reflection becoming one by reason of mutual super-imposition is the primary (meaning). (The word **I***) is used in that sense by the ignorant.*

That is, the ignorant do not distinguish between the changeless Self and its reflection in the intellect but confuse the one with the other and take them as one. As this confusion is shared by all people, the popular wide-spread significance attached to the word *I* is only this composite entity and, because of its wide use, is considered the 'primary' meaning.

पृथगाभासकूटस्थौ अमुख्यौ, तत्र तत्त्ववित् ।
पर्यायेण प्रयुङ्क्तेऽहंशब्दं लोके च वैदिके ॥ ११ ॥

The Reflection and the changeless Self are severally the non-primary significances. The knower of truth uses the word **I** *alternately in worldly matters and in matters of Vedic import.*

The alternateness is explained in the next two stanzas.

लौकिकव्यवहारेऽहं गच्छामीत्यादिके बुधः ।
विविच्यैव चिदाभासं कूटस्थात् तं विवक्षति ॥ १२ ॥

In worldly transactions like '**I** *go' etc., the knower separates the reflected consciousness from the changeless Self and intends to signify only the former.*

असङ्गोऽहं चिदात्माऽहं इति शास्त्रीयदृष्टितः ।
अहंशब्दं प्रयुङ्क्तेऽयं कूटस्थे केवले बुधः ॥ १३ ॥

The knower uses the word **I** *in the sense of the pure changeless Self in saying "***I** *am un-attached.* **I** *am the conscious Self" from the view point of the Sastra.*

A small doubt is here raised and solved.

ज्ञानिताऽज्ञानिते त्वात्माभासस्यैव न चात्मनः ।
तथा च कथं आभासः कूटस्थोस्मीति बुध्यताम् ॥ १४ ॥

Being a knower and being ignorant are both only for the reflection and not for the (pure) Self. While so,

how can the reflection have the idea "I am the changeless Self"?

नायं दोषः, चिदाभासः कूटस्थैकस्वभाववान् ।
आभासत्वस्य मिथ्यात्वात् कूटस्थत्वावशेषणात् ॥ १५ ॥

This is not a fault. The reflected consciousness is really of the nature of the changeless Self only, as the reflected-ness is unreal and the state of being the changeless Self is the residue.

To give a popular example, if a person known as Rama is appointed as a magistrate, he does not lose his identity as Rama. He *is* Rama when he is not exercising any function as a magistrate; even when he is functioning as a magistrate, he does not cease to be Rama. If the appendage of magistrateship which is a new thing is ignored, the residue will certainly be Rama.

कूटस्थोऽस्मीति बोधोऽपि मिथ्या चेत् नेति को वदेत् ।
न हि सत्यतयाऽभीष्टं रज्जुसर्पविसर्पणम् ॥ १६ ॥

If it is urged that even the knowledge "I am the changeless Self" is unreal, who says it is not? The going away of the snake that seemed in the rope is certainly not accepted as truth.

If that knowledge also is unreal, how can it lead to liberation from bondage?

तादृशेनापि बोधेन संसारो हि निवर्तते ।
यक्षानुरूपो हि बलिः इत्याहुः लौकिका जनाः ॥ १७ ॥

Even by such a knowledge, Samsara does vanish. For the people of the world themselves say "The oblation must be appropriate to the Yaksha (the deity sought to be propitiated)".

That is, to drive away an unreal Samsara, an unreal knowledge is quite an appropriate means. The author himself in another context gives the example of a tiger seen in a dream waking up the dreamer from his sleep.

The author now concludes this discussion abut the meaning of the word 'Person'.

तस्मात् आभासपुरुषः सकूटस्थो विविच्य तम् ।
कूटस्थोऽस्मीति विज्ञातुमर्हतीत्यभ्यधात् श्रुतिः ॥ १८ ॥

Therefore the reflected 'person' who is accompanied by the changeless Self is competent to know "I am the changeless Self" by distinguishing it from himself—so says the Veda.

Then the author takes up the word 'This' in 'I am This'.

असंदिग्धाविपर्यस्तबोधो देहात्मनीक्ष्यते ।
तद्वत् अत्रेति निर्णेतुं अयं इत्यभिधीयते ॥ १९ ॥

A cognition which is neither doubtful nor mistaken is seen in (the common idea of) the body being the Self. To emphasise that it must be like it here also, the word 'This' is used.

To the ordinary man. the sense of *I* in his body is quite certain. There is no uncertainty or mistake here. The cognition of himself as the changeless Self must be equally free from doubt or mistake. In support of this statement, a passage from the Upadesa Sahasri of Sri Sankara Bhagavatpada is quoted.

देहात्मज्ञानवज्ज्ञानं देहात्मज्ञानबाधकम् ।
आत्मन्येव भवेद्यस्य स नेच्छन्नपि मुच्यते ॥ २० ॥

"He whose knowledge in the Self alone is (as strong) as the (ordinary) knowledge of the body being the Self and disperses that knowledge of the body being the Self is freed (from bondage) even if he does not wish it".

Is it not necessary that a "This" should be patently perceivable? Is the Self so perceivable as to be called a 'This'?

अयं इत्यपरोक्षत्वं उच्यते चेत् तदुच्यताम् ।
स्वयंप्रकाशचैतन्यं अपरोक्षं सदा यतः ॥ २१ ॥

If it is urged that patent-ness is denoted by 'This', let it be so denoted, for the self-luminous consciousness is always patent.

If it is so always patent, how is it that the ordinary man does not cognise it? The author shows that a thing though patent may yet be un-cognised, with reference to a familiar example. Ten people cross a stream in floods. On reaching the other shore, to make sure that all of them have arrived safe, one of them begins to count but in doing so he forgets himself the counter and concludes that there are only nine. For verification, the others also count but they also commit the same mistake and conclude that the tenth man has been lost in the floods. Here the tenth man is certainly patent but is not recognised.

परोक्षं अपरोक्षं च ज्ञानं अज्ञानं इत्यदः ।
नित्यापरोक्षरूपेऽपि द्वयं स्यात् दशमे यथा ॥ २२ ॥

Being patent and being not patent, knowledge and ignorance — these two can be even in relation to what is always patent just as in the case of the 'tenth' man.

नवसंख्याहृतज्ञानो दशमो विभ्रमात् तदा ।
न वेत्ति दशमोऽस्मीति वीक्षमाणोऽपि तान् नव ॥ २३ ॥

Owing to delusion the tenth man with his knowledge obsessed by the number nine does not know then that the tenth exists even though he is there looking at those nine.

न भाति नास्ति दशमः इति स्वं दशमं तदा ।
मत्वा वक्ति, तदज्ञानकृतं आवरणं विदुः ॥ २४ ॥

At that time, though he is the tenth, he thinks and says "The tenth is not seen, is not (here)". This which is the effect of ignorance is known as 'Screening'.

The further consequence is that they all deplore this fancied loss and begin to lament.

नद्यां ममार दशमः इति शोचन् प्ररोदिति ।
अज्ञानकृतविक्षेपं रोदनादिं विदुर्बुधाः ॥ २५ ॥

Sticken with grief, he weeps aloud saying that the tenth has died in the river. The learned know this weeping etc. as 'Distraction' caused by ignorance.

It requires a friend, distinct from these ten, to assure them that there is no cause for grief.

न मृतो दशमोऽस्तीति श्रुत्वाऽऽप्तवचनं तदा ।
परोक्षत्वेन दशमं वेत्ति स्वर्गादिलोकवत् ॥ २६ ॥

When he hears the word of a friend that the tenth is not dead but does exist, he then knows the tenth indirectly just as one knows about heaven and other worlds.

त्वमेव दशमोऽसीति गणयित्वा प्रदर्शितः ।
अपरोक्षतया ज्ञात्वा हृष्यत्येव न रोदिति ॥ २७ ॥

When he is shown after counting that "you yourself are the tenth", he knows (the tenth) directly and becomes certainly glad and ceases to weep.

The author now sums up the seven stages hereinbefore pointed out.

अज्ञानावृतिविक्षेपद्विविधज्ञानतृप्तयः ।
शोकापगमः इत्येते योजनीयाः चिदात्मनि ॥ २८ ॥

1. Ignorance, 2. Screening, 3. Distraction, 4 and 5. the Two-fold Knowledge (indirect and direct), 6. Satis-

faction and 7. Cessation of sorrow — These (seven stages) have to be applied in the case of the conscious Self (also).

The author himself shows how they have to be applied.

संसारासक्तचित्तः सन् चिदाभासः कदाचन ।
स्वयंप्रकाशकूटस्थं स्वतत्त्वं नैव वेत्त्ययम् ॥ २९ ॥

1. (Ignorance). This reflected consciousness (the Jiva) with his mind engrossed by Samsara does not at all ever recognise the self-luminous changeless Self as his own true nature.

न भाति नास्ति कूटस्थः इति वक्ति, प्रसङ्गतः ।
कर्ता भोक्ताऽहमस्मीति विक्षेपं प्रतिपद्यते ॥ ३० ॥

2. (Screening), He says "The changeless Self does not shine nor does he exist".

3. (Distraction). As a consequence, he gets the distraction "I am a doer, I am an enjoyer".

अस्ति कूटस्थः इत्यादौ परोक्षं वेत्ति वार्तया ।
पश्चात् कूटस्थ एवास्मीत्येवं वेत्ति विचारतः ॥ ३१ ॥

4. (Indirect knowledge). He at first knows indirectly by hearsay "The changeless Self exists".

5. (Direct knowledge). Later on by enquiry he knows thus :—"I am the changeless Self only".

कर्ता भोक्तेत्येवमादिशोकजातं प्रमुञ्चति ।
कृतं कृत्यं प्रापणीयं प्राप्तं इत्येव तुष्यति ॥ ३२ ॥

6. (Cessation of sorrow). He gives up the host of griefs "I am a doer, an enjoyer" and the like.

7. (Satisfaction). He is certainly glad that what has to be done has been done and that what has to be achieved has been achieved.

This is the proper order. Numbers 6 and 7 in stanza 28 have to be interposed. They are again enumerated in the next stanza.

अज्ञानं आवृतिः तद्वत् विक्षेपश्च परोक्षधीः ।
अपरोक्षमतिः शोकमोक्षः तृप्तिर्निरंकुशा ॥ ३३ ॥

Ignorance, Screening, similarly Distraction, Indirect knowledge, Direct knowledge, Release from sorrow, and unrestrained Satisfaction.

सप्तावस्था इमाः सन्ति चिदाभासस्य तास्विमौ ।
बन्धमोक्षौ स्थितौ, तत्र तिस्रो बन्धकृतः स्मृताः ॥ ३४ ॥

These seven stages are in the Chidabhasa (the Reflected Self or Jiva). Bondage and Release—these two are included in these (seven). Three out of them are declared to be the causes of bondage.

Those three are Ignorance, Screening and Distraction. The revered author proceeds to deal with them.

न जानामीत्युदासीनव्यवहारस्य कारणम् ।
विचारप्रागभावेन युक्तं अज्ञानं ईरितम् ॥ ३५ ॥

The state of 'I do not know' which is the cause of an indifferent attitude coupled with the anterior absence of enquiry is called **Ignorance.**

Absence of enquiry may be because it is not begun at all or because it is over. It is the former kind of absence that is mentioned here.

अमार्गेण विचार्याथ नास्ति नो भाति चेत्यसौ ।
विपरीतव्यवहृतिः आवृतेः कार्यमिष्यते ॥ ३६ ॥

By enquiring in an improper way, the saying of the opposite. 'The changeless Self does **not** *exist, does* **not** *shine' is the result of* **Screening.**

देहद्वयचिदाभासरूपो विक्षेप ईरितः ।
कर्तृत्वाद्यखिलः शोकः संसाराख्योऽस्य बन्धकः ॥ ३७ ॥

Taking the form of Chidabhasa (Jiva) with its two bodies (subtle and gross) is called Distraction. *All grief caused by doership etc., the bondage known as Samsara, is because of this.*

अज्ञानं आवृतिश्चैते विक्षेपात् प्राक् प्रसिद्ध्यतः ।
यद्यप्यथाप्यवस्थे ते विक्षेपस्यैव नात्मनः ॥ ३८ ॥

Though Ignorance and Screening are anterior to Distraction, yet they are states of Distraction alone and not of the Self.

The reason for so saying is explained in the next stanza.

विक्षेपोत्पत्तितः पूर्वमपि विक्षेपसंस्कृतिः ।
अस्त्येव, तदवस्थात्वं अविरुद्धं ततस्तयोः ॥ ३९ ॥

Even before the coming into existence of Distraction, there is certainly the impression of (tendency for) the Distraction. Therefore it is not wrong to say that they are states of Distraction.

It is not improper to state that an egg is the pre-natal state of a chicken.

ब्रह्मण्यारोपितत्वेन ब्रह्मावस्थे इमे इति ।
न शङ्कनीयं, सर्वासां ब्रह्मण्येवाधिरोपणात् ॥ ४० ॥

It must not be thought that these two are the states of Brahman by reason of their being superimposed on Brahman, for all the states are superimposed on Brahman only.

संसार्यहं, विबुद्धोऽहं, निःशोकस्तुष्ट इत्यपि ।
जीवगा उत्तरावस्था भान्ति न ब्रह्मगा यदि ॥ ४१ ॥

तत्त्वज्ञोऽहं, ब्रह्मसत्त्वभाने मद्दृष्टितो न हि ।
इति पूर्वे अवस्थे च भासेते जीवगे खलु ॥ ४२ ॥

If it is urged that the later states 'I am a Samsari', 'I am a knower', 'I am free from grief', 'I am content' are seen as belonging to the Jiva and not as belonging to Brahman, the previous two states 'I am ignorant', and 'Brahman does not exist or shine in my view' also certainly belong to the Jiva.

अज्ञानस्याश्रयो ब्रह्मेत्यधिष्ठानतया जगुः ।
जीवावस्थात्वं अज्ञानाभिमानित्वात् अवादिषम् ॥ ४३ ॥

They (some previous teachers) say that Brahman is the support of Ignorance by reason of its being the substratum. I ascribe (to ignorance) the status of being a state of the Jiva because of its attachment to Ignorance. Thus there is really no contradiction.

The author then deals with the two kinds of knowledge—indirect and direct.

ज्ञानद्वयेन नष्टेऽस्मिन् अज्ञाने तत्कृताऽऽवृतिः ।
न भाति नास्ति चेत्येषा द्विविधाऽपि विनश्यति ॥ ४४ ॥

When this Ignorance disappears on account of the two kinds of knowledge, this two-fold Screening viz. 'It does not shine', 'It does not exist', born of that (Ignorance), also disappears.

परोक्षज्ञानतो नश्येत् असत्त्वावृतिहेतुता ।
अपरोक्षज्ञाननाश्या ह्यभानावृतिहेतुता ॥ ४५ ॥

By indirect knowledge, the being the cause of the Screening 'It does not exist' is destroyed. The being the cause of the Screening 'It does not shine' is destroyed by direct knowledge.

अभानावरणे नष्टे जीवत्वारोपसंक्षयात् ।
कर्तृत्वाद्यखिलः शोकः संसाराख्यो निवर्तते ॥ ४६ ॥

If, by the elimination of the superimposition of Jiva-hood, the Screening 'It does not shine' is gone, all the grief, the doer-ship etc, known as Samsara disappears.

निवृत्ते सर्वसंसारे नित्यमुक्तत्वभासनात् ।
निरङ्कुशा भवेत् तृप्तिः पुनः शोकासमुद्भवात् ॥ ४७ ॥

When the entire Samsara is gone by the shining of the ever free state, there will be unhampered satisfaction as grief will not come up again.

अपरोक्षज्ञानशोकनिवृत्त्याख्ये उभे इमे ।
अवस्थे जीवगे ब्रूते आत्मानं चेदिति श्रुतिः ॥ ४८ ॥

The Vedic passage 'If he knows the Self' (given in the opening stanza) refers to these two states of the Jiva called direct knowledge and cessation of sorrow.

अयं इत्यपरोक्षत्वं उक्तं, तत् द्विविधं भवेत् ।
विषयस्वप्रकाशत्वात् धियाऽप्येवं तदीक्षणात् ॥ ४९ ॥

By the word "This", direct knowledge is denoted. It is of two sorts, one due to the self-luminous nature of the object and the other due to the cognition of that (self-luminous nature) by the intellect also that it is so.

परोक्षज्ञानकालेऽपि विषयस्वप्रकाशता ।
समा, ब्रह्म स्वप्रकाशं अस्तीत्येवं विबोधनात् ॥ ५० ॥

Even during the period of indirect knowledge, the self-luminous nature of the object is common, as there is then the knowledge thus 'Self-luminous Brahman does exist'.

If we touch a vessel filled with hot water and feel it hot, we know indirectly that it contains some hot substance though

we do not see it. Direct knowledge arises only when we see the water. There are thus two kinds of knowledge—that a thing *is* and that a thing *shines*.

अहं ब्रह्मेत्यनुल्लिख्य ब्रह्मास्तीत्येवमुल्लिखेत् ।
परोक्षज्ञानं एतत् न भ्रान्तं बाधानिरूपणात् ॥ ५१ ॥

There may arise a knowledge that Brahman exists without knowing 'I am that Brahman'. This is indirect knowledge but not mistaken knowledge as it is not negatived (later on by any other knowledge).

A knowledge is a mistaken one only when it is shown or seen to be wrong on the rise of a later knowledge. The knowledge that Brahman exists is never shown or seen to be wrong; it is not therefore a mistaken knowledge.

ब्रह्म नास्तीति मानं चेत्स्याद्बाध्येत तदा ध्रुवम् ।
न चैवं प्रबलं मानं पश्यामोऽतो न बाध्यते ॥ ५२ ॥

If there were any (strong) authority showing that Brahman does not exist, certainly this knowledge will be negatived. But we see however no such strong authority and therefore it is not negatived.

व्यक्त्यनुल्लेखमात्रेण भ्रमत्वे स्वर्गधीरपि ।
भ्रान्तिः स्यात् व्यक्त्यनुल्लेखात् सामान्योल्लेखदर्शनात् ॥

If non-perception of a particular object amounts in itself to a mistaken knowledge, even the knowledge of heaven will be a mistaken one as the particular object (namely, heaven) is not known (perceived now) and there is only a knowledge of it generally (vaguely).

The knowledge that heaven exists is only a general knowledge and does not imply any personal perception of heaven. This does not make that knowledge a mistaken one.

अपरोक्षत्वयोग्यस्य न परोक्षमतिः भ्रमः ।
परोक्षं इत्यनुल्लेखात्, अर्थात् पारोक्ष्यसंभवात् ॥ ५४ ॥

The indirect knowledge of what is capable of being known directly is not mistaken knowledge for there is no knowledge that it is indirect. Indirectness arises only by implication.

If a person is given a sheet of paper on which something is written in a language which he does not know, he does see the paper and the characters though he does not know what it says. This ignorance will not make his perception of the paper a mistaken one. So far as he is concerned, his knowledge of its contents if given out by somebody else is only indirect though he is looking directly at the sheet.

अंशागृहीतेः भ्रान्तिः चेत् घटज्ञानं भ्रमो भवेत् ।
निरंशस्यापि सांशत्वं व्यावर्त्यांशविभेदतः ॥ ५५ ॥

If because of the non-perception of a portion it is considered to be a mistaken knowledge, even the knowledge of a pot will be a mistaken one. There can be partfulness even in a partless thing by reason of differentiation caused by a portion which has to be discarded.

When we see a pot, we actually see only that portion of it that is facing us; we do not see the other portions and yet we say that we see the pot. Thus even in objective perception, the entire object does not become the object of perception but only a portion of it. Similarly when there are two aspects, Brahman is and Brahman shines, when only one aspect, namely, that Brahman is, is cognised, we *can* say that Brahman is known. This is also knowledge and certainly not any mistaken knowledge.

How can there be a partial knowledge as regards Brahman as it is quite integral and has no parts? It really has no parts but, for properly understanding it, there is the necessity to remove many misconceptions that have attached themselves to it. For example, we do see gold when we are seeing a gold ring but, for properly understanding what gold is, we have to be told to separate the shape as a ring from gold; otherwise our concep-tion of gold will not be proper as we associate that shape also

with gold. Similarly for understanding what Brahman is, we have to get rid of several conceptions which we are accustomed to associate with it and which prevent us from realising Brahman as it really is, though we are seeing it always.

असत्त्वांशो निवर्तेत परोक्षज्ञानतस्तथा ।
अभानांशनिवृत्तिः स्यात् अपरोक्षधिया कृता ॥ ५६ ॥

By indirect knowledge the aspect of non-existence will vanish. Similarly the vanishing of the non-shining aspect is caused by direct knowledge.

दशमोऽस्तीत्यविभ्रान्तं परोक्षज्ञानं ईक्ष्यते ।
ब्रह्मास्तीत्यपि तद्वत् स्यात्, अज्ञानावरणं समम् ॥ ५७ ॥

The indirect knowledge "The tenth man exists" is seen to be no mistaken knowledge. Similarly, (the indirect knowledge) "Brahman exists" (is not a mistaken knowledge. (In both cases) the screening by ignorance is the same.

आत्मा ब्रह्मेति वाक्यार्थे निःशेषेण विचारिते ।
व्यक्तिरुल्लिख्यते यद्वत् दशमः त्वं असीत्यतः ॥ ५८ ॥

When the purport of the sentence 'Atma is Brahman' is completely enquired into, the particularity is understood, just as from 'You are the tenth'.

'The Tenth exists' is an indefinite knowledge; 'You are the tenth' makes it definite. The former is only a general knowledge; the latter is special. Similarly, the knowledge 'Brahman exists' is a general one; the knowledge 'I am Brahman' is the special one.

दशमः कः इति प्रश्ने त्वमेवेति निराकृते ।
गणयित्वा स्वेन सह स्वमेव दशमं स्मरेत् ॥ ५९ ॥

When the question "Who is the tenth?" is answered by "You yourself", he then counts including himself and recognises that he himself is the tenth.

दशमोऽस्मीति वाक्योत्था न धीः अस्य विहन्यते ।
आदिमध्यावसानेषु न नवत्वस्य संशयः ॥ ६० ॥

His recognition 'I am the tenth' born of the sentence ("you are the tenth") is not negatived at all. There is no more any doubt that there were only nine before (the teaching) or during (the teaching) or after (the teaching).

That is, he does not think that that there were only nine before the teaching or that the tenth came in after the teaching. He recognises on the other hand that the tenth has always been there and was never lost for it is he himself that can be neither lost nor obtained afresh. On such recognition, he has no doubt either whether he is the tenth or not.

सदेवेत्यादिवाक्येन ब्रह्मसत्त्वं परोक्षतः ।
गृहीत्वा तत्त्वमस्यादिवाक्यात् व्यक्ति समुल्लिखेत् ॥ ६१ ॥

After knowing indirectly the existence of Brahman from the sentence "The Existent alone" and others, he gets knowledge of the speciality from the sentence 'Thou art That' and others.

आदिमध्यावसानेषु स्वस्य ब्रह्मत्वधीः इयम् ।
नैव व्यभिचरेत्, तस्मात् आपरोक्ष्यं प्रतिष्ठितम् ॥ ६२ ॥

This recognition of the Brahmanhood of himself will not vary at all in the beginning, middle or end. Therefore, its being direct knowledge is established.

The author now draws attention to the Vedic passages which show that direct knowledge is preceded by indirect knowledge.

जन्मादिकारणत्वाख्यलक्षणेन भृगुः पुरा ।
पारोक्ष्येन गृहीत्वाऽथ विचारात् व्यक्ति ऐक्षत ॥ ६३ ॥

Bhrigu at first learning indirectly about Brahman from the characteristics, namely, the nature of being the

cause of the origin etc. (of all beings) then knows it particularly (as his own Self) from enquiry.

The reference is to the Taittiriya Upanishad where Varuna teaches his son Bhrigu that Brahman is that from which all beings are born, by which all beings subsist and into which all beings merge. Bhrigu deeply thinks over this definition and finally comes to the conclusion that it is not different from his own Self. It will be noted that, beyond defining Brahman, Varuna did *not* say 'Thou art Brahman' but left it for being found out by his son on enquiry. He hinted however *where* the enquiry had to be made.

यद्यपि त्वमसीत्यत्र वाक्यं नोचे भृगोः पिता ।
तथाऽप्यन्नं प्राणं इति विचार्यस्थलं उक्तवान् ॥ ६४ ॥

Though Bhrigu's father did not say here any sentence "you are (Brahman)", still he mentioned the place of enquiry in saying 'Food (the gross physical body), Life-breath (etc.)'.

अन्नप्राणादिकोशेषु सुविचार्य पुनः पुनः ।
आनन्दव्यक्तिं ईक्षित्वा ब्रह्मलक्ष्माप्ययूयुजत् ॥ ६५ ॥

By deeply enquiring into the sheaths, Annamaya, Pranamaya and others repeatedly, (Bhrigu) recognised the particularity of Bliss and connected with it the characteristics of Brahman (taught by his father).

By analysing the five Kosas he arrived at a conception of the inmost Bliss of the Self and found that the characteristics of Brahman described by his father exactly fitted this Bliss. The author points also to an earlier teaching in the same Upanishad.

सत्यं ज्ञानं अनन्तं चेत्येवं ब्रह्मस्वलक्षणम् ।
उक्त्वा गुहाहितत्वेन कोशेष्वेतत् प्रदर्शितम् ॥ ६६ ॥

After mentioning the peculiar characteristics of Brahman thus "The Existent, The Conscious, The Limitless", it is pointed out to be in the Kosas as "stationed in the cave".

The author next refers to the Chhandogya Upanishad chapter 8 khandas 7 to 12 where Indra, on hearing that Brahma has mentioned that the Self which is free from sin etc. must be known, goes to him four times and serves him as a disciple for 101 years on the whole and obtains the knowledge of the Self.

पारोक्ष्येण विबुध्येन्द्रो य आत्मेत्यादिलक्षणात् ।
अपरोक्षीकर्तुं इच्छन् चतुर्वारं गुरुं ययौ ॥ ६७ ॥

Indra, learning indirectly from the characterisation 'That Atma which is (free from sin etc.)' and desiring to know it directly, approached his Guru four times.

The Aitareya Upanishad also is referred to.

आत्मा वा इदं इत्यादौ परोक्षं ब्रह्म लक्षितम् ।
अध्यारोपापवादाभ्यां प्रज्ञानं ब्रह्म दर्शितम् ॥ ६८ ॥

In "This is verily the Self" and so on, Brahman is defined indirectly. Then, by imposition and negation, it is shown that Brahman is the Conscious Self.

Imposition is the attribution of names and forms to Brahman so that it appears as the variegated universe consisting of beings terrestrial and celestial and also inanimate things. Negation is the ignoring of these attributes for the purpose of arriving at the real substratum.

The author now generalises what has been said hitherto.

अवान्तरेण वाक्येन परोक्षा ब्रह्मधीः भवेत् ।
सर्वत्रैव महावाक्यविचारात् अपरोक्षधीः ॥ ६९ ॥

Everywhere also, indirect knowledge of Brahman arises from the subsidiary passages and direct knowledge

from enquiry into the great passages (which declare the identity of Brahman with the Self as explained in chap. V).

ब्रह्मापरोक्ष्यसिद्ध्यर्थं महावाक्यं इतीरितम् ।
वाक्यवृत्तौ अतो ब्रह्मापरोक्ष्ये विमतिर्न हि ॥ ७० ॥

It is said in the 'Vakya Vritti' that the Mahavakyas are intended for attaining direct knowledge of Brahman. There is therefore no difference of opinion in the matter of the direct knowledge of Brahman.

Eight stanzas from the "Vakya Vritti" of Sri Sankara Bhagavatpadacharya are reproduced here verbatim without any comments as they themselves are clear and explain the purport of the Mahavakyas.

आलम्बनतया भाति योऽस्मत्प्रत्ययशब्दयोः ।
अन्तःकरणसंभिन्नबोधः स त्वंपदाभिधः ॥ ७१ ॥

That consciousness which is mixed up with the Inner Instrument and seems to be the base of the conception and the expression as I is the direct denotation of the word 'Thou'. (Vakyavritti 44)

मायोपाधिः जगद्योनिः सर्वज्ञत्वादिलक्षणः ।
पारोक्ष्यशबलः सत्याद्यात्मकः तत्पदाभिधः ॥ ७२ ॥

He who has Maya as His attribute, is the cause of the universe, is characterised by omniscience etc. and is shrouded by indirectness and who is of the nature of the Existent etc. is the direct denotation of the word 'That'. (Vakyavritti 45)

Though He is ever present, we are unable to recognise Him by reason of our ignorance and He is not therefore directly perceived. The former characteristics are ascribed to Him when in relation to the universe and the last alone is His essential characteristic.

When two seemingly different things are said to be identical with each other, the characteristics of either which clash with those of the other must be ignored and the identity confined to that characteristic which is common to both. This method of understanding is Lakshana. That alone has to be applied in the interpretation of passages like 'Thou art That'.

प्रत्यक्परोक्षतैकस्य सद्वितीयत्वपूर्णता ।
विरुद्ध्येते यतः तस्मात् लक्षणा संप्रवर्तते ॥ ७३ ॥

Inmost-ness and Externality, Being with a second and Being full—as these are inconsistent with each other in a single thing, Lakshana therefore applies here.

(Vakyavritti 46)

As the clashing characteristics are ignored and as the common characteristic is retained, the Lakshana here is called Partial Lakshana.

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।
सोऽयं इत्यादिवाक्यस्थपदयोरिव नापरा ॥ ७४ ॥

The Lakshana that has to be applied to the sentences 'That Thou Art' and others is the Partial Lakshana as between the two words in sentences 'This is He' and others and not any other kind of Lakshana.

(Vakyavritti 48)

When we say 'This is He', we ignore the proximity of time and place in the word 'This' and the distance of time and place denoted by the word 'He' and mean the identity of the person alone. So also here. We must ignore the characteristics of being the inmost and of having a second which are in 'Thou' and the characteristics of externality and fullness which are in 'That' and recognise the identity of the consciousness which is common in both.

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र संमतः ।
अखण्डैकरसत्वेन वाक्यार्थो विदुषां मतः ॥ ७५ ॥

The meaning of a sentence derived from the syntax or by the qualification is not acceptable here. The meaning of the sentence as denoting a single integral object is what is accepted by the learned. *(Vakyavritti 38)*

If we take a sentence like "Rama beat his stupid son with a cane to punish him for his impertinence yesterday in his house", 'beat' is the governing verb in the sentence and the words must be related to it. *Who* beat?—Rama. Beat whom?—son. With what did he beat?—a cane. What was the object in beating?—to punish. Why did he beat?—because of the boy's impertinence. Whose son was the boy?—his own. When and where was the beating given?—yesterday (time) and in his house (place). This is the natural order of possible questions about the beating and the seven answers given are the seven cases known to grammatical syntax. It will be noted that the word 'stupid' does not come under any of them nor is it in any way connected with the verb 'beat'. It stands in a distinct category and is related only to the word 'son' showing that he had the quality of stupidity, distinguishing him from other sons or other boys who are not stupid.

In the sentence 'This is he', as both the words are in the nominative, either of them does not require the other for conveying the idea denoted by itself; it cannot be said also that 'This' qualifies 'he' or 'he' qualifies 'This'. The sentence only expresses the singleness of the object denoted by both the words if their special significances are removed. The verb 'is' does not, like other verbs denote any action but only states a fact. Similarly in the teaching 'That Thou Art', the meaning does not depend upon any syntax or upon either of the words denoting any quality of the other.

What then is its meaning?

प्रत्यग्बोधो य आभाति सोऽद्वयानन्दलक्षणः ।
अद्वयानन्दरूपश्च प्रत्यग्बोधैकलक्षणः ॥ ७६ ॥

That which seems to be the inmost consciousness has the characteristic of being the Secondless Bliss. And That which is the Secondless Bliss has the characteristic of being the same as the inmost consciousness.

(*Vakyavritti 39*)

इत्थं अन्योन्यतादात्म्यप्रतिपत्तिः यदा भवेत् ।
अब्रह्मत्वं त्वमर्थस्य व्यावर्त्येत तदैव हि ॥ ७७ ॥

If thus the sense of mutual identity arises, the idea of non-Brahmanhood in the Thou-concept will vanish then itself. (*Vakyavritti 40*)

तदर्थस्य च पारोक्ष्यं, यद्येवं किं ततः शृणु ।
पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते ॥ ७८ ॥

The sense of externality in the That-concept also (will disappear). Even if so, what follows from it? Listen. The inmost consciousness will remain in the form of the Full Bliss itself. (*Vakyavritti 41*)

The author is surprised that in the face of these considerations anybody should say that the knowledge got from the Mahavakyas is only indirect knowledge.

एवं सति महावाक्यात् परोक्षज्ञानं ईर्यते ।
यैः तेषां शास्त्रसिद्धान्तविज्ञानं शोभतेतराम् ॥ ७९ ॥

While the matter stands thus, the knowledge of the conclusions of the Sastras of those by whom indirect perception (alone) is alleged as the result of the Mahavakya is certainly very wonderful.

आस्तां शास्त्रस्य सिद्धान्तो, युक्त्या वाक्यात् परोक्षधीः ।
स्वर्गादिवाक्यवत्, नैवं दशमे व्यभिचारतः ॥ ८० ॥

"Let the conclusion of the Sastra be (anything). By reasoning, (only) indirect knowledge can arise from a

sentence as in the sentences relating to heaven etc." Not so, for it (the reasoning) fails in the case of the tenth man.

स्वतोऽपरोक्षजीवस्य ब्रह्मत्वमभिवाञ्छतः ।
नश्येत् सिद्धापरोक्षत्वं इति युक्तिः महत्यहो ॥ ८१ ॥

The settled patentness of the Jiva who is by himself patent goes away when he aspires for the nature of Brahman—such a reasoning is indeed very wonderful.

वृद्धिमिष्टवतो मूलमपि नष्टं इतीदृशम् ।
लौकिकं वचनं सार्थं संपन्नं त्वत्प्रसादतः ॥ ८२ ॥

The popular saying like "To one who wished for an increase the capital itself was lost" becomes meaningful by your grace.

The Vedanta conclusion is now sought to be attacked in another way.

अन्तःकरणसंभिन्नबोधो जीवोऽपरोक्षताम् ।
अर्हत्युपाधिसद्भावात्, न तु ब्रह्मानुपाधितः ॥ ८३ ॥

The Jiva who is consciousness mixed with the Inner Instrument is capable of being directly perceived as there is the attribute (namely, the Inner Instrument), but not Brahman as it has no attributes.

नैवं, ब्रह्मत्वबोधस्य सोपाधिविषयत्वतः ।
यावद्विदेहकैवल्यं उपाधेः अनिवारणात् ॥ ८४ ॥

It is not so, as the perception of Brahman-hood is (also) of the nature of an objective (perception) of an entity having attributes, as the attribute does not go away till the bodiless singleness is got.

As the body does not die on the rise of knowledge but persists till its dissolution by exhaustion of the Prarabdha Karma,

the inner instrument also is there intact till then in spite of the perception of Brahman-hood.

If the inner instrument is present both before and after the realisation of Brahman-hood, what then is the difference between the two states? The identification and the non-identification with it distinguish those two states.

अन्तःकरणसाहित्यराहित्याभ्यां विशिष्यते ।
उपाधिः जीवभावस्य ब्रह्मतायाश्च, नान्यथा ॥ ८५ ॥

The attribute for Jiva-hood and Brahman-hood is distinct by reason of the accompaniment and the non-accompaniment of the Inner Instrument, not otherwise.

यथा विधिः उपाधिः स्यात् प्रतिषेधः तथा न किम् ।
सुवर्णलोहभेदेन शृङ्खलात्वं न भिद्यते ॥ ८६ ॥

Just as a (positive) injunction is an attribute, why not a (negative) prohibition also (be an attribute)? By reason of the difference between gold and iron, the chain-ness (of a gold chain and an iron chain) does not become different.

अतद्व्यावृत्तिरूपेण साक्षात् विधिमुखेन च ।
वेदान्तानां प्रवृत्तिः स्यात् द्विधेत्याचार्यभाषितम् ॥ ८७ ॥

The method of exposition by the Upanishads is two-fold — in the form of exclusion of what is not that and in the shape of positive definition — such is the statement of the Acharya.

The reference is particularly to stanza 57 of Sri Sankara Bhagavatpadacharya's Atma Bodha.

Another small objection is raised and met.

अहमर्थपरित्यागात् अहं ब्रह्मेति धीः कुतः ।
नैवं, अंशस्य हि त्यागो भागलक्षणयोदितः ॥ ८८ ॥

When the significance of I *is given up, how can there be any knowledge that* I *am Brahman ? Not so, for in the method of partial Lakshana (mentioned above) the abandonment of a portion only is prescribed (and not the entire significance).*

अन्तःकरणसंत्यागात् अवशिष्टे चिदात्मनि ।
अहं ब्रह्मेति वाक्येन ब्रह्मत्वं साक्षिणीक्ष्यते ॥ ८९ ॥

*When the Inner Instrument is given up, as there is the conscious Self that remains, Brahman-hood is perceived in that witness by the sentence '*I *am Brahman'.*

The *I* there denotes the witness Self. When a Judge is holding office, he has the conception '*I* am a Judge'. When he is at home or has retired, he does have the conception '*I* am so and so" though he may not be a Judge then. The *I* which equated itself with the office equates itself now with the individual who has been persisting throughout.

The author now begins to explain the somewhat difficult problem as to how the Self can be an object of perception. To do so, he has to explain at first the nature of perception itself.

स्वप्रकाशोऽपि साक्ष्येव धीवृत्त्या व्याप्यतेऽन्यवत् ।
फलव्याप्यत्वमेवास्य शास्त्रकृद्भिः निवारितम् ॥ ९० ॥

The witness itself, though self-luminous, is enveloped by the mind activity just like any other thing. Its being enveloped by the reflection alone is denied by the authors of the Sastras.

बुद्धितत्स्थचिदाभासौ द्वावपि व्याप्नुतो घटम् ।
तत्राज्ञानं धिया नश्येत्, आभासेन घटः स्फुरेत् ॥ ९१ ॥

The mind and the reflected consciousness in it — both together envelop the pot. Between them, the ignorance is destroyed by the mind and the pot shines because of the reflected Self.

ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिः अपेक्षिता ।
स्वयं स्फुरणरूपत्वात् नाभास उपयुज्यते ॥ ९२ ॥

In the case of Brahman, the enveloping by mental activity is required for the destruction of ignorance. The reflected Self is not required as Brahman is in itself luminous.

The author makes this clear with reference to a familiar example.

चक्षुर्दीपौ अपेक्ष्येते घटादिदर्शने यथा ।
न दीपदर्शने, किंतु चक्षुरेकं अपेक्ष्यते ॥ ९३ ॥

In seeing a pot etc. the eye and a light are (both) required; it is not so when the light has to be seen; on the other hand, only one, namely the eye, is required.

स्थितोऽप्यसौ चिदाभासो ब्रह्मण्येकीभवेत् परम् ।
न तु ब्रह्मण्यतिशयं फलं कुर्यात् घटादिवत् ॥ ९४ ॥

Though the reflected consciousness does subsist, it becomes one with Brahman. The Reflection does not however produce anything new in Brahman as it does in the case of the pot etc.

When a mirror is turned towards the sun, there is certainly the reflected sun in it but it cannot illuminate and is not required at all to illuminate the sun though it is required for illumining dark objects.

अप्रमेयं अनादिं चेत्यत्र श्रुत्येदमीरितम् ।
मनसैवेदं आप्तव्यं इति धीव्याप्यता श्रुता ॥ ९५ ॥

"It is immeasurable and beginningless"—this (the non-perceivability by the Reflected Self) is mentioned here by the Veda. In the passage "It has to be reached only by the mind", its being capable of being enveloped by the mind is mentioned.

The author reminds us that this is what is declared in the first half of the stanza of the Brihadaranyaka Upanishad reproduced in the beginning of this chapter and now being commented upon.

आत्मानं चेद्विजानीयात् अयमस्मीति वाक्यतः ।
ब्रह्मात्मव्यक्तिमुल्लिख्य यो बोधः सोऽभिधीयते ॥ ९६ ॥

That knowledge which grasps the particularity of Brahman as the Self is mentioned in the passage "If he knows himself as **I am This**".

अस्तु बोधोऽपरोक्षोऽत्र महावाक्यात् तथाऽप्यसौ ।
न दृढः श्रवणादीनां आचार्यैः पुनरीरणात् ॥ ९७ ॥

From this Mahavakya, direct perception may arise. Even so, it is not firm as Sravana etc (hearing, cogitation, concentration etc.) are again prescribed by the Acharya.

The reference is to stanza 49 of Sri Sankara Bhagavatpada's Vakya Vritti, which is reproduced as the next stanza.

अहं ब्रह्मेति वाक्यार्थबोधो यावत् दृढीभवेत् ।
शमादिसहितः तावत् अभ्यसेत् श्रवणादिकम् ॥ ९८ ॥

Till the knowledge of the purport of the sentence 'I am Brahman' becomes firm, he, along with Sama (mental restraint) etc., should practise Sravana (hearing) etc.

बाढं सन्ति ह्यदार्ढ्यस्य हेतवः, श्रुत्यनेकता ।
असंभाव्यत्वं अर्थस्य, विपरीता च भावना ॥ ९९ ॥

There are certainly causes for want of firmness— the multiplicity of Vedic passages, the improbability of the subject, and mistaken conception.

शाखाभेदात् कामभेदात् श्रुतं कर्मान्यथाऽन्यथा ।
एवमत्रापि मा शङ्कीत्यतः श्रवणमाचरेत् ॥ १०० ॥

Karmas (religious rites) are variously prescribed by the Vedas on account of the difference in the several branches of the Veda and also in the desires (of the individuals performing them). It must not be thought that it is so here (in the enunciation of Brahman) also. Therefore (to prevent just an idea arising) he must practise Sravana.

वेदान्तानां अशेषाणां आदिमध्यावसानतः ।
ब्रह्मात्मन्येव तात्पर्यं इति धीः श्रवणं भवेत् ॥ १०१ ॥

The idea that the purport of the Upanishads without exception, in the beginning, middle and end, is only (the identity of) Brahman-Self is Sravana.

समन्वयाध्याय एतत् सूक्तं, धीस्वास्थ्यकारिभिः ।
तर्कैः संभावनाऽर्थस्य द्वितीयाध्याय ईरिता ॥ १०२ ॥

This (hearing, that is, getting the conviction that the Upanishads do not differ but are uniform in declaring the nature of Brahman) is well elaborated in the chapter on Samanvaya (concordance, chapter 1 of Sage Badarayana's Brahma Sutras). In the second chapter the probability (absence of improbability) of the subject is shown by reasonings calculated to bring satisfaction to the intellect.

बहुजन्मदृढाभ्यासात् देहादिष्वात्मधीः क्षणात् ।
पुनः पुनरुदेत्येवं जगत्सत्यत्वधीरपि ॥ १०३ ॥

By reason of strong habit during many births, the conception of the Self in the body etc. comes up in a moment again and again, so also the conception of the reality of the universe.

विपरीता भावनेयं, ऐकाग्र्यात् सा निवर्तते ।
तत्त्वोपदेशात् प्रागेव भवत्येतत् उपासनात् ॥ १०४ ॥

This is the wrong conception. It is removed by concentration. This (concentration) arises from worship even before the truth is taught.

Worship means concentration on some aspect of the qualified Brahman, that is, by ascribing to it some quality, name or form. It includes all forms of worship from the lowest to the highest.

उपास्तयोऽत एवात्र ब्रह्मशास्त्रेऽपि चिन्तिताः ।
प्रागनभ्यासिनः पश्चात् ब्रह्माभ्यासेन तत् भवेत् ॥ १०५ ॥

That is why Upasanas (worships) are considered even in the Sastra relating to Brahman (that is, the Upanishads). For him who has not practised (this Upasana and attained power of concentration) before, it (concentration) can be secured later by practice in Brahman.

What is the nature of the practice in Brahman ?

तच्चिन्तनं तत्कथनं अन्योन्यं तत्प्रबोधनम् ।
एतदेकपरत्वं च ब्रह्माभ्यासं विदुः बुधाः ॥ १०६ ॥

Thinking only of it, talking only about it, instructing one another about it alone, being bent only upon this— the learned know as the practice in Brahman.

(*Laghu Vakya Vritti 17*)

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायात् बहून् शब्दान् वाचो विग्लापनं हि तत् ॥१०७॥

The intelligent man after knowing That alone should steady that knowledge, and must not contemplate on many words. (If he does so), it is only a wasting of speech. (*Brihadaranyaka IV, 4-21*)

अनन्याः चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ १०८ ॥

I bear the burden of the welfare of those people who are ever centered (in Me) and concentrate thinking of Me (alone) without thought of anything else.

(Gita IX, 22)

इति श्रुतिस्मृती नित्यं आत्मन्येकाग्रतां धियः ।
विधत्तो विपरीताया भावनायाः क्षयाय हि ॥ १०९ ॥

Thus the Veda and the Smriti prescribe the concentration of the mind always in the Self, for the eradication of the wrong conception (mentioned in stanza 103).

The author in his limitless kindness explains again the nature of a wrong conception.

यद्यथा वर्तते तस्य तत्त्वं हित्वाऽन्यथात्वधीः ।
विपरीता भावना स्यात् पित्रादौ अरिधीः यथा ॥ ११० ॥

When a thing is in a particular way, forgettng it and thinking of it otherwise is wrong conception, just as the conception of being an enemy in one's father and others.

आत्मा देहादिभिन्नोऽयं, मिथ्या चेदं जगत्. तयोः ।
देहाद्यात्मत्वसत्यत्वधीः विपर्ययभावना ॥ १११ ॥

This Self is different from the body etc. This world is unreal. The conception as regards them that the body etc. are the Self and that the world is real is wrong conception.

तत्त्वभावनया नश्येत् साऽतो देहातिरिक्तताम् ।
आत्मनो भावयेत्, तद्वत् मिथ्यात्वं जगतोऽनिशम् ॥ ११२ ॥

That (wrong conception) will be destroyed by contemplation of the truth. Therefore one should contemplate on the Self's being distinct from the body; similarly on the unreality of the world, constantly.

किं मन्त्रजपवत् मूर्तिध्यानवत् वाऽऽत्मभेदधीः ।
जगन्मिथ्यात्वधीश्चात्र व्यावर्त्या स्यात्, उतान्यथा ॥ ११३ ॥

The thought of the distinctness of the Self and the thought of the unreality of the world—are they to be repeated (practised) like the Japa of Mantras or like the contemplation of images or are they to be done otherwise?

अन्यथेति विजानीहि दृष्टार्थत्वेन भुक्तिवत् ।
बुभुक्षुः जपवत् भुङ्क्ते न कश्चित् नियतः क्वचित् ॥ ११४ ॥

Know that it is 'otherwise' as it aims at a perceptible benefit just as dining. Nobody anywhere who wants to eat eats bound by any rule.

अश्नाति वा न वाऽश्नाति भुङ्क्ते वा स्वेच्छयाऽन्यथा ।
येन केन प्रकारेण क्षुधां अपनिनीषति ॥ ११५ ॥

He may eat or may not eat or may eat otherwise just as he likes. He intends to appease the hunger anyhow.

नियमेन जपं कुर्यात् अकृतौ प्रत्यवायतः ।
अन्यथाकरणेऽनर्थः स्वरवर्णविपर्ययात् ॥ ११६ ॥

One must do Japa (however) according to rule as there is harm if not so done. If it is done in a different manner, there will be positive harm by reason of the change in the accents and letters.

क्षुधेव दृष्टबाधाकृत् विपरीता च भावना ।
जेया केनाप्युपायेन, नास्त्यत्रानुष्ठितेः क्रमः ॥ ११७ ॥

The wrong conception, being the cause of perceptible suffering like hunger, must be overcome by some means or other. Here there is no rule for practising.

उपायः पूर्वमेवोक्तः तच्चिन्ताकथनादिकः ।
एतदेकपरत्वेऽपि निर्बन्धो ध्यानवत् न हि ॥ ११८ ॥

The means has been already mentioned (in stanza 106) as thinking about it, talking about it, etc. Even in being bent solely upon it (mentioned those), there is no restriction as in contemplation (of forms).

मूर्तिप्रत्ययसान्तत्यं अन्यानन्तरितं धियः ।
ध्यानं, तत्रातिनिर्बन्धो मनसः चञ्चलात्मनः ॥ ११९ ॥

Continuity of the concept of a form uninterrupted by any other concept in the mind is contemplation. There much restriction is required for the mind whose nature is to be unsteady.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवत् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ १२० ॥

The mind, O Krishna, is very wandering, powerful, strong and hard. I think that controlling it is as difficult as controlling the wind. (Gita VI, 94).

अप्यब्धिपानात् महतः सुमेरून्मूलनादपि ।
अपि वह्न्यशनात् साधो विषमः चित्तनिग्रहः ॥ १२१ ॥

The control of the mind is more difficult than (the difficult task of) even the drinking up of the ocean, than even the uprooting of the Meru mountain, than even the eating of fire. *(Yoga Vasishtha)*

कथनादौ न निर्बन्धः शृङ्खलाबद्धदेहवत् ।
किं त्वनन्तेतिहासाद्यैः विनोदो नाट्यवत् धियः ॥ १२२ ॥

For thinking about it etc., there is no restriction as there is for a body bound by chains. On the other hand, there is entertainment for the mind by countless Itihasas etc. as in witnessing a dancing (or as in dancing).

There are innumerable interesting stories in the Puranas about divine incarnations and devotees, in the life histories of saints and so on. The mind need not feel cabined but may relish all these. It may also find pleasure in reading and appreciating the works of great thinkers and may itself find pleasure in thinking out the matter for itself. As such a variety of occupations is available for the mind, this course is certainly a pleasurable one.

चिदेवात्मा जगत् मिथ्येत्यत्र पर्यवसानतः ।
निदिध्यासनविक्षेपो नेतिहासादिभिः भवेत् ॥ १२३ ॥

There will be no distraction of concentration by reason of the Itihasas etc. as they all lead only to this that the Self is consciousness alone and that the world is unreal.

कृषिवाणिज्यसेवादौ काव्यतर्कादिकेषु च ।
विक्षिप्यते प्रवृत्त्या धीः तैः तत्त्वस्मृत्यसंभवात् ॥ १२४ ॥

When (however) the mind is engaged in cultivation, trade or service etc. or in poems, logic etc. it is distracted by them, as it is not possible to remember the truth (when so engaged).

अनुसंदधतैवात्र भोजनादौ प्रवर्तितुम् ।
शक्यतेऽत्यन्तविक्षेपाभावात् आशु पुनः स्मृतेः ॥ १२५ ॥

For one who is concentrating on this, it is possible to engage himself in eating etc. as there is not much distraction and there is immediate recollection thereafter.

Anyhow there is a break in the continuity as at that time he has to forget the truth. If not sucha forgetting harmful?

तत्त्वविस्मृतिमात्रात् नानर्थः, किं तु विपर्ययात् ।
विपर्येतुं न कालोऽस्ति झटिति स्मरतः क्वचित् ॥ १२६ ॥

There is no harm in merely forgetting the truth; on the other hand, harm is only in wrong conception. As he

immediately recollects, there is not the time anywhere for wrong conceptions.

When however he engages himself in the study of other literature or in trying to practise anything else, there is bound to be distraction for he cannot then remember the truth.

तत्त्वस्मृतेः अवसरो नास्त्यन्याभ्यासशालिनः ।
प्रत्युताभ्यासघातित्वात् बलात् तत्त्वं उपेक्ष्यते ॥ १२७ ॥

To one bent upon other engagements, there is no opportunity to remember the truth. More than this, as such remembering will interfere with such engagements, the truth has perforce to be neglected.

The author quotes Vedic passages to show that such other literature must be avoided.

तमेवैकं विजानीथ ह्यन्या वाचो विमुञ्चथ ।
इति श्रुतं, तथाऽन्यत्र वाचो विग्लापनं त्विति ॥ १२८ ॥

"Know that one only. Give up all other talk" (Mund. Up.)' is prescribed. Similarly it is said elsewhere "(such talk) is only tiring (wasting) of speech".

(Brihad. Up.)

Further, dining etc are unavoidable; the study of other literature is certainly not so.

आहारादि त्यजन् नैव जीवेत्, शास्त्रान्तरं त्यजन् ।
किं न जीवसि, येनैवं करोष्यत्र दुराग्रहम् ॥ १२९ ॥

One who gives up dining etc. cannot live at all. Can you not live if you give up other Sastras as you are so stubborn about them?

जनकादेः कथं राज्यं इति चेत्, दृढबोधतः ।
तथा तवापि चेत् तर्कं पठ, यद्वा कृषिं कुरु ॥ १३० ॥

If it is asked "How was kingship held by Janaka and others?" (the answer is) because of firm knowledge.

If such knowledge is yours also, study logic. Even attend to cultivation.

Are such engagements consistent with the existence of firm knowledge? Will not they be a hindrance to it? Even if they happen to be the result of Prarabdha Karma, will not the knower resent their happening?

मिथ्यात्ववासनादार्ढ्ये प्रारब्धक्षयकाङ्क्षया ।
अक्लिश्यन्तः प्रवर्तन्ते स्वस्वकर्मानुसारतः ॥ १३१ ॥

When firmness in the impression of the unreality (of the world) has been secured, they act in accordance with their respective Karmas without getting vexed and with the intention of exhausting their Prarabdha Karma.

That is, whatever they do will be dictated solely by Prarabdha Karma and will not itself be a seed for any future experience of pain or pleasure; similarly, whatever they experience is only a wiping out of the Prarabdha Karma; they will not make it an object of desire or aversion so as to make it lead to any further accumulation of Karma.

अतिप्रसङ्गो मा शङ्क्यः स्वकर्मवशवर्तिनाम् ।
अस्तु वा केन शक्येत कर्म वारयितुं वद ॥ १३२ ॥

Straying away (from right conduct) must not be thought of as regards those who are completely swayed by their Karma (without any volition on their part). Or, let that also be, for who can in this matter prevent that Karma? Tell me.

ज्ञानिनोऽज्ञानिनश्चात्र समे प्रारब्धकर्मणी ।
न क्लेशो ज्ञानिनो धैर्यात् मूढः क्लिश्यत्यधैर्यतः ॥ १३३ ॥

Though Prarabdha Karma here is common to the knower and to the non-knower, there is no suffering for the knower because of his courage; the ignorant one suffers for want of courage.

मार्गे गन्त्रोः द्वयोः श्रान्तौ समायामप्यदूरताम् ।
जानन् धैर्यात् द्रुतं गच्छेत्, अन्यः तिष्ठति दीनधीः ॥

Though the fatigue is common to two travellers on the road, one knowing (that the destination is) not far off walks fast because of his courage; the other (though knowing the same) stands still, dejected in mind.

The author fits in what has been stated till now with the second half of the opening stanza.

साक्षात्कृतात्मधीः सम्यगविपर्ययबाधितः ।
किं इच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ॥ १३५ ॥

The person whose mind has well directly perceived the Self and who is not troubled by any wrong perception—wishing what and for whose benefit is he to worry himself in sympathy with the body ?

The author now proceeds to analyse and point out the implications of that second half.

जगन्मिथ्यात्वधीभावात् आक्षिप्तौ काम्यकामुकौ ।
तयोः अभावे संतापः शाम्येत् निःस्नेहदीपवत् ॥ १३६ ॥

By the knowledge of the unreality of the world, the desired and the desirer are both discarded. When they are no more, suffering will (automatically) subside like a lamp without oil.

गन्धर्वपत्तने किंचित् नैन्द्रजालिकनिर्मितम् ।
जानन् कामयते, किंतु जिहासति हसन्निदम् ॥ १३७ ॥

One will not desire for anything knowing that it is created by magic in an illusory city. On the other hand, he will smilingly want to give it up.

आपातरमणीयेषु भोगेष्वेवं विचारवान् ।
नानुरज्यति, किंत्वेतान् दोषदृष्ट्या जिहासति ॥ १३८ ॥

Thus one who makes enquiry will have no attachment in enjoyments which are only seemingly attractive. On the other hand, he will want to abandon them because of the perception of the fault in them.

The revered author points out the faults in the objects of enjoyment.

अर्थानां अर्जने क्लेशः तथैव परिपालने ।
नाशे दुःखं व्यये दुःखं धिगर्थान् क्लेशकारिणः ॥ १३९ ॥

There is trouble in securing the objects; so also in safeguarding them. There is sorrow if they are lost; there is sorrow when they are spent. Fie on objects which bring only trouble!

मांसपाञ्चालिकायास्तु यन्त्रलोलेऽङ्गपञ्जरे ।
स्नाय्वस्थिग्रन्थिशालिन्याः स्त्रियाः किमिव शोभनम् ॥

What is there attractive in the cage-like body, ever restless like a machine, of a woman who is but a doll made of flesh and consisting of nerves, bones and joints?
(Yoga Vasishtha)

एवमादिषु शास्त्रेषु दोषाः सम्यक् प्रपञ्चिताः ।
विमृशन् अनिशं तानि कथं दुःखेषु मज्जति ॥ १४१ ॥

In the Sastras like this, the faults have been well elaborately described. How can he who thinks over them constantly drown himself in sorrows?

क्षुधया पीड्यमानोऽपि न विषं ह्यत्तुमिच्छति ।
मिष्टान्नध्वस्ततृड् जानन् नामूढः तत् जिघत्सति ॥ १४२ ॥

Though suffering from hunger, one will not wish to eat poison. One whose hunger has gone by having a sumptuous meal and who knows (that it is poison) and who is not a fool will certainly not wish to eat it.
(Upadesa Sahasri)

He may not wish for it. But if his past Karma places the thing before him, he cannot refuse to enjoy it. What will he do then?

प्रारब्धकर्मप्राबल्यात् भोगेष्विच्छा भवेद्यदि ।
क्लिश्यन्नेव तदाऽप्येष भुङ्क्ते विष्टिगृहीतवत् ॥ १४३ ॥

If desire arises in objects of enjoyment on account of the force of Prarabdha Karma, he will even then enjoy them only with sorrow (reluctantly) just like a person caught up for forced labour.

भुञ्जाना वा अपि बुधाः श्रद्धावन्तः कुटुम्बिनः ।
नाद्यापि कर्म नः छिन्नं इति क्लिश्यन्ति सन्ततम् ॥ १४४ ॥

Even householders, who are wise and have faith, feel always sorry thus "Our Karma has not yet been cut down", though they are enjoying.

This kind of sorrow is quite different from the sorrows caused by Samsara.

नायं क्लेशोऽत्र संसारतापः, किं तु विरक्तता ।
भ्रान्तिज्ञाननिदानो हि तापः सांसारिकः स्मृतः ॥ १४५ ॥

This sorrow here is not the sorrow of Samsara; on the other hand, it is dispassion. The sorrow of Samsara is declared to have mistaken knowledge as its cause.

विवेकेन परिक्लिश्यन् अल्पभोगेन तृप्यति ।
अन्यथाऽनन्तभोगेऽपि नैव तृप्यति कर्हिचित् ॥ १४६ ॥

He who is sorry on account of discrimination is satisfied with a slight enjoyment. Otherwise (if he has no discrimination and is sorry), he will not ever be satisfied even if he has limitless enjoyment.

न जातु कामः कामानां उपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥ १४७ ॥

"Desire never subsides by the enjoyment of the objects desired but only increases more and more just as fire (blazes more and more) by the oblations".

परिज्ञायोपभुक्तो हि भोगो भवति तुष्टये ।
विज्ञाय सेवितः चोरो मैत्रीमेति न चोरताम् ॥ १४८ ॥

"An enjoyment enjoyed on knowing it well gives satisfaction. A thief who is approached by a person knowing him (to be a thief) becomes a friend and not a thief".

मनसो निगृहीतस्य लीलाभोगोऽल्पकोऽपि यः ।
तमेवालब्धविस्तारं क्लिष्टत्वात् बहु मन्यते ॥ १४९ ॥

"That which is a very slight diverting enjoyment for a controlled mind—he looks upon even that which is not extensive as very much, as he is sorry (even in enjoying it slightly)".

The author gives an impressive example.

बद्धमुक्तो महीपालो ग्राममात्रेण तुष्यति ।
परैरबद्धोऽनाक्रान्तो न राष्ट्रं बहु मन्यते ॥ १५० ॥

"A king who is bound (by an enemy) and is released will be content with a single village (being given him). If he is neither bound nor encroached upon by others, he will not think even a kingdom as of much value".

A further question is raised—how can even Prarabdha Karma generate any desire in a knower who has realised the unreality of the universe itself?

विवेके जाग्रति सति दोषदर्शनलक्षणे ।
कथं आरब्धकर्मापि भोगेच्छां जनयिष्यति ॥ १५१ ॥

When discrimination which is characterised by the recognition of faults (in the objects of enjoyment) is awake, how can even Prarabdha Karma generate the desire for enjoyment?

नैष दोषो यतोऽनेकविधं प्रारब्धं ईक्ष्यते ।
इच्छाऽनिच्छा परेच्छा च प्रारब्धं त्रिविधं स्मृतम् ॥ १५२ ॥

This is not a defect, for Prarabdha is seen to be of various kinds. Prarabdha is considered as three-fold—wishful, not wishful and wishful because of another.

The wishful Prarabdha is explained in the next five stanzas.

अपथ्यसेविनः चोराः राजदाररता अपि ।
जानन्त एव स्वानर्थं इच्छन्त्यारब्धकर्मतः ॥ १५३ ॥

Those who resort to unhealthy things, robbers and also those who love the wives of kings wish (for them) on account of Prarabdha Karma, even knowing that they are harmful to themselves.

न चात्रैतद् वारयितुं ईश्वरेणापि शक्यते ।
यत ईश्वर एवाह गीतायां अर्जुनं प्रति ॥ १५४ ॥

This (wishful Prarabdha) is not possible to be prevented here even by God, for He Himself says to Arjuna in the Gita—

सदृशं चेष्टते स्वस्याः प्रकृतेः ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ १५५ ॥

"Even he who knows acts in conformity with his own nature. All beings follow their natures. What can prevention do?" *(Gita III, 33)*

अवश्यंभाविभावानां प्रतीकारो भवेत् यदि ।
तदा दुःखैः न लिप्येरन् नलरामयुधिष्ठिराः ॥ १५६ ॥

"If there were a remedy for happenings which must happen, Nala, Rama and Yudhishthira will not have been then afflicted by sorrows".

Those kings had all the conveniences to adopt the remedy and to prevent the sorrows coming on. The fact that in spite of it they did suffer shows that there was no remedy. If God Himself cannot prevent it, does this not detract His omnipotence?

न चेश्वरत्वं ईशस्य हीयते तावता यतः ।
अवश्यंभाविताऽप्येषां ईश्वरेणैव निर्मिता ॥ १५७ ॥

By this much (inability to prevent) the God-hood of God is not lessened, as even the inevitability of the happenings is dictated by God Himself.

The 'not wishful' Prarabdha is explained in four stanzas.

प्रश्नोत्तराभ्यामेवैतत् गम्यतेऽर्जुनकृष्णयोः ।
अनिच्छापूर्वकं चास्ति प्रारब्धमिति, तत् शृणु ॥ १५८ ॥

That this Prarabdha preceded by non-wishing does exist is learnt even from the question and answer of Arjuna and Krishna.

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ १५९ ॥

"Ordered by what does this person commit sin then, O Krishna, even though he does not wish it, as if forcibly made to do?"
(Gita III, 36)

कामः एषः क्रोधः एषः रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ १६० ॥

"This is Desire, this is Anger, born of Rajo Guna, who devours a great deal and is highly sinful. Know this as the enemy here".
(Gita III, 37)

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यत् मोहात् करिष्यस्यवशोऽपि तत् ॥ १६१ ॥

"Even that which on account of delusion you do not wish to do, you will do, involuntarily bound by your own Karma born of your nature, O Arjuna". (Gita XVIII, 60)

The 'wish because of another' is explained in the next stanza.

नानिच्छन्तो न चेच्छन्तः परदाक्षिण्यसंयुताः ।
सुखदुःखे भजन्त्येतत् परेच्छापूर्वकर्म हि ॥ १६२ ॥

Neither not wishing nor wishing but in difference to others, they experience pleasure and pain — This is the Prarabdha Karma preceded by wish because of another.

If Prarabdha Karma does generate desire of these three sorts, why was desire negatived in the opening stanza as if the knower had no desire at all?

कथं तर्हि किमिच्छन् इत्येवं इच्छा निषिध्यते ।
नेच्छानिषेधः, किं त्विच्छाबाधो भर्जितबीजवत् ॥ १६३ ॥

If so, how is desire negatived thus in the passage 'desiring what?' The (absolute) negation of desire is not meant. But making it ineffective is meant, as a fried seed.

भर्जितानि तु बीजानि सन्त्यकार्यकराणि च ।
विद्वदिच्छा तथेष्टव्यासत्त्वबोधात् न कार्यकृत् ॥ १६४ ॥

Seeds which are fried do exist but cannot do their work (of sprouting). Similarly, the desire of the knower is not effective because of the knowledge of the unreality of the object of desire.

दग्धबीजं अरोहेऽपि भक्षणायोपयुज्यते ।
विद्वदिच्छाऽप्यल्पभोगं कुर्यात् न व्यसनं बहु ॥ १६५ ॥

The fried seed though it may not sprout is used for eating. The desire of the knower also will produce just a slight enjoyment and not much trouble.

भोगेन चरितार्थत्वात् प्रारब्धं कर्म हीयते ।
भोक्तव्यसत्यताभ्रान्त्या व्यसनं तत्र जायते ॥ १६६ ॥

By carrying out its purpose through enjoyment, the Prarabdha Karma is exhausted. By the mistaken conception of reality in the objects of enjoyment, trouble is generated there.

मा विनश्यत्वयं भोगो, वर्धतां उत्तरोत्तरम् ।
मा विघ्नाः प्रतिबध्नन्तु, धन्योऽस्म्यस्मादिति भ्रमः ॥ १६७ ॥

"Let not this enjoyment cease to be. Let it grow further and further. Let no impediments hinder it. I am fortunate because of this"—such is the mistaken conception.

यदभावि न तद्भावि, भावि चेत् न तदन्यथा ।
इति चिन्ताविषघ्नोऽयं बोधो भ्रमनिवर्तकः ॥ १६८ ॥

"That which has not to happen will not happen; if it has to happen, it will not be otherwise"—this knowledge which is the antidote for the poison of anxiety is the remover of the mistaken conception.

समेऽपि भोगे व्यसनं भ्रान्तो गच्छेत्, न बुद्धवान् ।
अशक्यार्थस्य संकल्पात् भ्रान्तस्य व्यसनं बहु ॥ १६९ ॥

Though the enjoyment is the same, the deluded gets trouble, not he who knows. The great trouble of the deluded is due to the anticipation of what is not possible.

मायामयत्वं भोगस्य बुद्ध्वाऽऽस्थां उपसंहरन् ।
भुञ्जानोऽपि न संकल्पं कुरुते, व्यसनं कुतः ॥ १७० ॥

He who restrains his attachment knowing the illusory nature of the enjoyment does not entertain any expectation

though he may be enjoying. Wherefrom can there be any trouble (for him)?

स्वप्नेन्द्रजालसदृशं अचिन्त्यरचनात्मकम् ।
दृष्टनष्टं जगत् पश्यन् कथं तत्रानुरज्यति ॥ १७१ ॥

He who sees the world like a dream or magic, of the nature of unimaginable formation, seeming and disappearing — how can he have any attachment in it?

स्वस्वप्नं आपरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम् ।
चिन्तयेत् अप्रमत्तः सन् उभौ अनुदिनं मुहुः ॥ १७२ ॥

After directly seeing his own dream and seeing his own waking state, he must without any remissness think about them both every day again and again.

चिरं तयोः सर्वसाम्यं अनुसंधाय जागरे ।
सत्यत्वबुद्धिं संत्यज्य नानुरज्यति पूर्ववत् ॥ १७३ ॥

Contemplating for long the similarity between them (the dream and waking states) in all aspects and giving up the sense of reality in the waking state, he will not have attachment for it as before.

इन्द्रजालं इदं द्वैतं अचिन्त्यरचनात्वतः ।
इत्यविस्मरतो हानिः का वा प्रारब्धभोगतः ॥ १७४ ॥

This duality is magic as its creation is inconceivable — to one who does not forget this, what harm can there be by the enjoyment of Prarabdha Karma?

निर्बन्धस्तत्त्वविद्याया इन्द्रजालत्वसंस्मृतौ ।
प्रारब्धस्याग्रहो भोगे जीवस्य सुखदुःखयोः ॥ १७५ ॥

The restriction (the prime objective) of the knowledge of truth is in the matter of remembering the magical

nature (of the world). The objective of Prarabdha Karma is in the Jiva's enjoyment of pleasure and pain.

विद्यारब्धे विरुद्ध्येते न भिन्नविषयत्वतः ।
जानद्भिरप्यैन्द्रजालविनोदो दृश्यते खलु ॥ १७६ ॥

Knowledge and Prarabdha are not mutually incompatible as their provinces are different. Is not a magic entertainment witnessed even by those who know (its unreality)?

जगत्सत्यत्वं आपाद्य प्रारब्धं भोजयेत् यदि ।
तदा विरोधि विद्यायाः, भोगमात्रात् न सत्यता ॥ १७७ ॥

If Prarabdha caused enjoyment only by giving reality to the world, it will then be incompatible with knowledge. Reality does not follow merely from the fact of enjoyment.

अनूनो जायते भोगः कल्पितैः स्वप्नवस्तुभिः ।
जाग्रद्वस्तुभिरप्येवं असत्यैः भोग इष्यताम् ॥ १७८ ॥

No lesser enjoyment arises from the dream things which only seem to be. The enjoyment of unreal waking-state things may be considered in the same way.

यदि विद्याऽपन्हुवीत जगत् प्रारब्धघातिनी ।
तदा स्यात्, न तु मायात्वबोधेन तदपन्हवः ॥ १७९ ॥

If knowledge would hide the world, then it will be destructive of Prarabdha Karma; but no hiding of the world is done by the knowledge of its unreality.

अनपन्हुत्य लोकाः तत् इन्द्रजालं इदं त्विति ।
जानन्त्येवानपन्हुत्य भोगं मायात्वधीः तथा ॥ १८० ॥

People do know 'This is but magic' without hiding it. Similarly, there is the knowledge of illusoriness without hiding (the world).

Another objection is raised basing it on a Vedic passage itself which says that there is no objective experience at all in the state of realisation. How can there be any Prarabdha Karma outstanding then?

यत्र त्वस्य जगत् स्वात्मा पश्येत् कस्तत्र केन कम् ।
किं जिघ्रेत् किं वदेद्वेति श्रुतौ तु बहु घोषितम् ॥ १८१ ॥

Where to him the world is his own Self, who can see there what and with what? what can he smell? what can he talk about?— thus is the varied declaration in the Veda.
[Brihadaranyaka II, 4 (14)]

तेन द्वैतं अपन्हुत्य विद्योदेति न चान्यथा ।
तथा च विदुषो भोगः कथं स्यादिति चेत् शृणु ॥ १८२ ॥

Therefore knowledge arises hiding duality and not otherwise. While so, how can there be enjoyment for the knower?—If it is so urged, listen.

सुषुप्तिविषया मुक्तिविषया वा श्रुतिस्त्विति ।
उक्तं स्वाप्ययसंपत्त्योः इति सूत्रे ह्यतिस्फुटम् ॥ १८३ ॥

In the Brahma Sutra "Svapyaya Sampatyoh", it has been very clearly stated that the abovesaid Vedic passage relates to deep sleep or to the state of liberation.

Liberation here means the Nirvikalpa Samadhi or Videha Mukti and not Jeevan Mukti.

अन्यथा याज्ञवल्क्यादेः आचार्यत्वं न संभवेत् ।
द्वैतदृष्टौ अविद्वत्ता द्वैतादृष्टौ न वाग्वदेत् ॥ १८४ ॥

Otherwise (if it is not so interpreted), the teachership of Yajnavalkya and others is not possible. If there was perception of duality, there cannot be knowership (in them) and if there was no perception of duality they cannot speak.

निर्विकल्पसमाधौ तु द्वैतादर्शनहेतुतः ।
सैवापरोक्षविद्येति चेत्, सुषुप्तिः तथा न किम् ॥ १८५ ॥

If it is said that, as there is no perception of duality in Nirvikalpa Samadhi, that alone is direct knowledge, then why not deep sleep also (be direct knowledge as there is then no perception of duality)?

आत्मतत्त्वं न जानाति सुप्तौ यदि, तदा त्वया ।
आत्मधीरेव विद्येति वाच्यं न द्वैतविस्मृतिः ॥ १८६ ॥

If in deep sleep he does not know the truth about the Self, then you must say that the perception of the Self alone is knowledge and not the forgetting of duality.

उभयं मिलितं विद्या यदि तर्हि घटादयः ।
अर्धविद्याभाजिनः स्युः सकलद्वैतविस्मृतेः ॥ १८७ ॥

If both (non-perception of duality and perception of the Self) together make up knowledge, then the pot etc. must be credited with half-knowledge as they have non-perception of all duality.

मशकध्वनिमुख्यानां विक्षेपाणां बहुत्वतः ।
तव विद्या तथा न स्यात् घटादीनां यथा दृढा ॥ १८८ ॥

As there is a multitude of distraction due to mosquitoes, noise etc., your knowledge will not be as firm as that of the pot etc. (as they are not disturbed by them).

आत्मधीरेव विद्येति यदि तर्हि सुखी भव ।

If (you admit that) the perception of the Self alone is knowledge, in that case be quite happy (for you have come round to my standpoint).

दुष्टचित्तं निरुन्ध्याच्चेत् निरुन्धि त्वं यथासुखम् ॥ १८९ ॥

If one has to restrain the evil mind, restrain it as pleases you.

तदिष्टं एष्टव्यमायामयत्वस्य समीक्षणात् ।

That is agreeable (to me also) for thereby arises the perception of the illusory nature (of the world) which is desired even by me.

The author now concludes the present context.

इच्छन्नप्यज्ञवत् नेच्छेत् किमिच्छन्निति हि श्रुतम् ॥ १९० ॥

Though desiring, he will not desire as the ignorant desire — this is conveyed by the phrase "wishing what?"

Why all this trouble to demonstrate that the perception of duality may continue to be in the knower?

रागो लिङ्गं अबोधस्य सन्तु रागादयो बुधे ।
इति शास्त्रद्वयं सार्थं एवं सत्यविरोधतः ॥ १९१ ॥

"Desire is the index of not knowing", "Let desire etc. remain in the knower" — these two Sastras become meaningful if it is so (if the above explanation is acccpted) as there is no inconsistency.

Then the next phrase "for whose desire" is taken up for consideration.

जगन्मिथ्यात्ववत्स्वात्मासङ्गत्वस्य समीक्षणात् ।
कस्य कामायेति वचो भोक्तभावविवक्षया ॥ १९२ ॥

As the perception of the un-attached nature of the Self is seen just like the unreality of the world, there is the phrase "for whose desire" to convey the idea of the absence of a desirer.

पतिजायादिकं सर्वं तत्तद्भोगाय नेच्छति ।
किं त्वात्मभोगार्थमिति श्रुतौ उद्घोषितं बहु ॥ १९३ ॥

One does not desire a husband, wife etc. for their enjoyment but only for his own enjoyment — This is proclaimed in the Veda many a time.

किं कूटस्थः , चिदाभासोऽथवा , किं वोभयात्मकः ।
भोक्ता, तत्र, न कूटस्थोऽसङ्गत्वात् भोक्तृतां व्रजेत् ॥ १९४ ॥

Is the 'Enjoyer' here the changeless Self or the reflected Self or is it a combination of both? The changeless Self can not get the nature of enjoyership as it is (completely) un-attached.

सुखदुःखाभिमानाख्यो विकारो भोग उच्यते ।
कूटस्थश्च विकारी चेत्येतत् न व्याहतं कथम् ॥ १९५ ॥

The modification called the attachment to pleasure and pain is said to be enjoyment. To say that it is a changeless Self and also that it is subject to modification — how is this not mutually contradictory?

विकारिबुद्ध्यधीनत्वात् आभासे विकृतावपि ।
निरधिष्ठानविभ्रान्तिः केवला न हि तिष्ठति ॥ १९६ ॥

Though the reflected Self is a modification because of its dependence upon the mind which is capable of modification, a mere seeming cannot stand without a (real) substratum. (Therefore the reflected Self also cannot be the Enjoyer).

उभयात्मक एवातो लोके भोक्ता निगद्यते ।
तादृगात्मानं आरभ्य कूटस्थः शेषितः श्रुतौ ॥ १९७ ॥

Therefore it is that which is of the nature of both that is called the Enjoyer in the world. Beginning from such a (mixed) Self, the changeless Self is shown in the Veda as the final remnant.

The process of arriving at the remnant changeless Self is described by the revered author. He begins by referring to the relevant passages in the Upanishads.

आत्मा कतम इत्युक्ते याज्ञवल्क्यो विबोधयन् ।
विज्ञानमयमारभ्यासङ्गं तं पर्यशेषयत् ॥ १९८ ॥

When asked (by King Janaka) 'Which is the Self?', the Sage Yajnavalkya desiring to teach him shows that changeless Self at the end, beginning from the Vijnanamaya (the individual Soul). [Brihadaranyaka IV, 3 (7)]

कोऽयं आत्मेत्येवमादौ सर्वत्रात्मविचारतः ।
उभयात्मकमारभ्य कूटस्थः शेष्यते श्रुतौ ॥ १९९ ॥

In "Who is this Self?" and other passages wherever the Self is enquired into, the changeless Self is shown as the remnant in the Veda, beginning with the double-natured Self.

कूटस्थसत्यतां स्वस्मिन् अध्यस्य आत्माऽविवेकतः ।
तात्त्विकीं भोक्तृतां मत्वा न कदाचित् जिहासति ॥ २०० ॥

The Soul for want of discrimination mistakenly superimposing upon itself the reality of the changeless Self and thinking that its enjoyer-ship is real does not ever wish to give it up.

भोक्ता स्वस्यैव भोगाय पतिजायादि इच्छति ।
एष लौकिकवृत्तान्तः श्रुत्या सम्यगनूदितः ॥ २०१ ॥

The Enjoyer desires the husband, wife and others only for his own enjoyment—this popular state of things is well recounted in the Veda.

What is the object in so recounting?

भोग्यानां भोक्तृशेषत्वात् मा भोग्येष्वनुरज्यताम् ।
भोक्तर्येव प्रधानेऽतोऽनुरागं तं विधित्सति ॥ २०२ ॥

As objects of enjoyment are subservient to the enjoyer, attachment must not be placed in the objects of enjoyment. Therefore, it (the Veda) directs the attachment to be placed in the principal, the Enjoyer himself.

या प्रीतिः अविवेकानां विषयेष्वनपायिनी ।
त्वां अनुस्मरतः सा मे हृदयात् माऽपसर्पतु ॥ २०३ ॥

"That unending affection which those wanting in discrimination have in the objects of enjoyment — let such affection (affection of such intensity) never leave me who is thinking of you".

इति न्यायेन सर्वस्मात् भोग्यजातात् विरक्तधीः ।
उपसंहृत्य तां प्रीतिं भोक्तर्येनं बुभुत्सते ॥ २०४ ॥

One whose mind is dispassionate, withdrawing that affection from all groups of enjoyable objects and concentrating it in the Enjoyer, desires to know only him (the enjoyer).

स्रक्चन्दनवधूवस्त्रसुवर्णादिषु पामरः ।
अप्रमत्तो यथा तद्वत् न प्रमाद्यति भोक्तरि ॥ २०५ ॥

As an ordinary man is not careless about his chain, sandal, wife, cloth, gold etc., so is he (the seeker of knowledge) not careless in the matter of the enjoyer.

He does not swerve from looking after the benefit of the enjoyer in himself.

काव्यनाटकतर्कादि अभ्यस्यति निरन्तरम् ।
विजिगीषुः यथा तद्वत् मुमुक्षुः स्वं विचारयेत् ॥ २०६ ॥

As one who wants to win (in a literary contest) studies the poems, dramas, logic etc. incessantly, so should the aspirant for liberation enquire about himself.

जपयागोपासनादि कुरुते श्रद्धया यथा ।
स्वर्गादिवाञ्छया, तद्वत् श्रद्दध्यात् स्वे मुमुक्षया ॥ २०७ ॥

As one performs Japas, Yagas, worship, etc. with faith because of the desire for heaven etc., so should one by reason of the longing for release have faith in himself (one's Self as declared by the Veda).

चित्तैकाग्र्यं यथा योगी महायासेन साधयेत् ।
अणिमादिप्रेप्सयैवं विविच्यात् स्वं मुमुक्षया ॥ २०८ ॥

As a yogi by his desire to get Anima and other Siddhis secures one-pointed-ness of the mind with great trouble, so should one actuated by the desire for liberation enquire about himself (his Self).

कौशलानि विवर्धन्ते तेषां अभ्यासपाटवात् ।
यथा तद्वत् विवेकोऽस्याप्यभ्यासात् विशदायते ॥ २०९ ॥

As their (of those mentioned in the previous stanzas) proficiency increases because of the excellence of their practice, so does also his sense of discrimination become very clear by practice.

विविञ्चता भोक्तृतत्त्वं जाग्रदादिष्वसङ्गता ।
अन्वयव्यतिरेकाभ्यां साक्षिण्यध्यवसीयते ॥ २१० ॥

By one who analyses the true nature of the enjoyer by the methods of concordance and discordance, the un-attached-ness to the waking state etc. is finally determined to be in the Witness Self.

The author explains those two methods very concisely in the next stanza.

यत्र यत् दृश्यते द्रष्ट्रा जाग्रत्स्वप्नसुषुप्तिषु ।
तत्रैव तत्, नेतरत्रेत्यनुभूतिर्हि संमता ॥ २११ ॥

In the waking, dream and deep sleep states, that which is experienced in one state is found 1. only in that state and 2. not in any other — this experience is certainly accepted (by all).

Here the former is concordance and the latter discordance. The same methods are applicable to the Self also. It is present throughout all the three states but they do not exist wherever the Self is.

स यत् तत्रेक्षते किंचित् तेनानन्वागतो भवेत् ।
दृष्ट्वैव पुण्यं पापं चेत्येवं श्रुतिषु डिण्डिमः ॥ २१२ ॥

He is not followed by anything which he sees there (in those states). "After experiencing virtue and sin (he returns into himself)" is the declaration in the Vedas.

That is, Virtue and Sin do not form any part of his essential nature.

जाग्रत्स्वप्नसुषुप्त्यादि प्रपञ्चं यत् प्रकाशते ।
तत् ब्रह्माहं इति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥ २१३ ॥

"I am that Brahman that illumines the world of the waking state, dream, deep sleep etc." — so knowing he is released from all bonds.

एक एव आत्मा मन्तव्यो जाग्रत्स्वप्नसुषुप्तिषु ।
स्थानत्रयव्यतीतस्य पुनर्जन्म न विद्यते ॥ २१४ ॥

It must be realised that the Self is one only in the states of waking, dream and deep sleep. For that which transcends the three states, there is no birth again (at all).

त्रिषु धामसु यत् भोग्यं भोक्ता भोगश्च यत् भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ २१५ ॥

"That which is experienced, that which is the experiencer and that which is the experience — I am the Witness distinct from them, pure consciousness and ever auspicious".

Thus demonstrating that the Pure Self is not the Enjoyer, the revered author proceeds to point out that the reflected Self also cannot be the enjoyer as it itself is unreal.

एवं विवेचिते तत्त्वे विज्ञानमयशब्दितः ।
चिदाभासो विकारी यो भोक्तृत्वं तस्य शिष्यते ॥ २१६ ॥

When the truth is thus enquired into, the enjoyer-ship falls to the lot of that which is the reflected Self called Vijnanamaya and is capable of change.

मायिकोऽयं चिदाभासः श्रुतेः अनुभवादपि ।
इन्द्रजालं जगत् प्रोक्तं तदन्तःपात्ययं यतः ॥ २१७ ॥

This reflected Self is illusory, as learnt from the Veda and also from experience, because the world is said to be like the creation of a magician and this (the reflected Self) falls within it.

विलयोऽप्यस्य सुप्त्यादौ साक्षिणा ह्यनुभूयते ।
एतादृशं स्वस्वभावं विविनक्ति पुनः पुनः ॥ २१८ ॥

Even the merging of this (reflected self) is experienced by the Witness in sleep etc. One analyses his own nature repeatedly as such.

विविच्य नाशं निश्चित्य पुनर्भोगं न वाञ्छति ।
मुमूर्षुः शायितो भूमौ विवाहं कोऽभिवाञ्छति ॥ २१९ ॥

When assured of extinction by enquiry, he will not wish for enjoyment any more. About to die and laid on the ground, who will wish to marry?

जिहेति व्यवहर्तुं च भोक्ताऽहं इति पूर्ववत् ।
छिन्ननासः इव ह्रीतः क्लिश्यन् आरब्धं अश्नुते ॥ २२० ॥

He will be even ashamed to say "I am an Enjoyer" as before. Like a man who has his nose cut off, he will,

with shame, enjoy the Prarabdha Karma sorrowfully (reluctantly).

यदा स्वस्यापि भोक्तृत्वं मन्तुं जिह्रेत्ययं तदा ।
साक्षिण्यारोपयेत् एतत् इति कैव वृथा कथा ॥ २२१ ॥

When he is ashamed to think of enjoyership even in himself (the Jiva), what is the vain talk that he may ascribe this (enjoyership) to the Witness?

इत्यभिप्रेत्य भोक्तारं आक्षिपत्यविशङ्कया ।
कस्य कामायेति, ततः शरीरानुज्वरो न हि ॥ २२२ ॥

Considering thus (with this idea) the passage "For whose desire?" negatives the enjoyer without any doubt. Therefore (as the enjoyership is negatived), there is surely no worrying about the body.

The worrying is given the name of 'fever' in the Upanishad passage. The author points out how it is a fever and in what ways it acts, and also what the bodies are.

स्थूलं सूक्ष्मं कारणं च शरीरं त्रिविधं स्मृतम् ।
अवश्यं त्रिविधोऽस्त्येव तत्र तत्रोचितो ज्वरः ॥ २२३ ॥

The Body is said to be of three kinds, the gross, the subtle and the causal. Necessarily, the fever also is three-fold appropriate to each of them.

वातपित्तश्लेष्मजन्यव्याधयः कोटिशः तनौ ।
दुर्गन्धित्वकुरूपत्वदाहभङ्गादयः तथा ॥ २२४ ॥

In the gross body, there are crores of diseases due to wind, bile and phlegm and also bad smell, ugliness, burns, fractures etc.

कामक्रोधादयः शान्तिदान्त्याद्याः लिङ्गदेहगाः ।
ज्वरा द्वयेऽपि बाधन्ते प्राप्त्याऽप्राप्त्या नरं क्रमात् ॥ २२५ ॥

Desire, anger etc. and mental peace, sense control etc. are the fevers in the subtle body. Both of them trouble the man by presence and absence respectively. Desire etc. trouble by coming up; mental peace etc. trouble by not coming.

स्वं परं च न वेत्त्यात्मा विनष्ट इव कारणे ।
आगामिदुःखबीजं चेत्येतत् इन्द्रेण दर्शितम् ॥ २२६ ॥

In the causal body, the Self as if lost does not know itself or anything else; further that body is the seed of future sorrow. This has been pointed out by Indra.
(Chhandogya VIII, 11)

एते ज्वराः शरीरेषु त्रिषु स्वाभाविकाः मताः ।
वियोगे तु ज्वरैः तानि शरीराण्येव नासते ॥ २२७ ॥

These fevers in the three bodies are considered to be natural. If those bodies are free from these fevers. they themselves will not subsist.

तन्तोः वियुज्येत पटो, वालेभ्यः कम्बलो यथा ।
मृदो घटः, तथा देहो ज्वरेभ्योऽपीति दृश्यताम् ॥ २२८ ॥

Just as if a cloth is separated from the yarn, the blanket from wool and the pot from mud, know that the body also will be if separated from the fevers.

चिदाभासे स्वतः कोऽपि ज्वरो नास्ति, यतः चितः ।
प्रकाशैकस्वभावत्वमेव दृष्टं न चेतरत् ॥ २२९ ॥

In the reflected Self, by himself, there is no kind of fever at all, because the conscious Self is seen to be of the nature of luminosity (consciousness) alone and nothing else.

When the sun is reflected in water, the reflected sun is quite pure; if it seems to be blurred or shaky, it is not its fault but due only to the water.

चिदाभासेऽप्यसंभाव्या ज्वराः साक्षिणि का कथा ।
एवमप्येकतां मेने चिदाभासो ह्यविद्यया ॥ २३० ॥

The fevers cannot be postulated even for the reflected Self. (While so) what needs be said (that they are not) in the Witness? Even though it is so, the reflected Self on account of ignorance considers himself as one (with those bodies).

साक्षिसत्यत्वं अध्यस्य स्वेनोपेते वपुस्त्रये ।
तत् सर्वं वास्तवं स्वस्य स्वरूपमिति मन्यते ॥ २३१ ॥

By superimposing the reality of the Witness on the three bodies associated with himself, he thinks that all that is his own real nature.

एतस्मिन् भ्रान्तिकालेऽयं शरीरेषु ज्वरत्स्वथ ।
स्वयमेव ज्वरामीति मन्यते हि कुटुम्बिवत् ॥ २३२ ॥

During this period of delusion, when the bodies are having fever, he thinks that he himself has the fever, just like a householder.

पुत्रदारेषु तप्यत्सु तपामीति वृथा यथा ।
मन्यते पुरुषः तद्वत् आभासोऽप्यभिमन्यते ॥ २३३ ॥

Just as a person vainly thinks that he himself is suffering when his son and wife suffer, so does the reflected Self also think (that he is suffering when the bodies suffer).

विविच्य भ्रान्तिं उज्झित्वा स्वमप्यगणयन् सदा ।
चिन्तयन् साक्षिणं कस्मात् शरीरं अनुसंज्वरेत् ॥ २३४ ॥

One who has analysed, given up delusion, disregarded even himself and is always thinking of the Witness — for what reason need he worry in sympathy with the body?

अयथावस्तुसर्पादिज्ञानं हेतुः पलायने ।
रज्जुज्ञानेऽहिधीध्वस्तौ कृतमप्यनुशोचति ॥ २३५ ॥

The perception of the unreal object snake etc. is the cause of running away. When knowledge of the rope has arisen and the conception as snake dispersed, he is even sorry for what he did (the running away).

मिथ्याभियोगदोषस्य प्रायश्चित्तप्रसिद्धये ।
क्षमापयन्निवात्मानं साक्षिणं शरणं गतः ॥ २३६ ॥

To operate as an expiation for the fault of the mistaken conception, he takes refuge in the Witness Self as if begging his pardon.

आवृत्तपापनुत्त्यर्थं स्नानाद्यावर्त्यते यथा ।
आवर्तयन्निव ध्यानं सदा साक्षिपरायणः ॥ २३७ ॥

Just as bathing etc. is repeated for expiating a sin repeatedly committed, he is always centered on the Witness as if repeating the contemplation.

उपस्थकुष्ठिनी वेश्या विलासेषु विलज्जते ।
जानतोऽग्रे, तथाऽऽभासः स्वप्रख्यातौ विलज्जते ॥ २३८ ॥

Just as a dancing girl leprous in her private parts will be ashamed to exhibit her charms before one who knows (about the disease), so does the reflected Self feel ashamed about his own fame (in the presence of the Witness who knows about the delusion).

गृहीतो ब्राह्मणो म्लेच्छैः प्रायश्चित्तं चरन् पुनः ।
म्लेच्छैः संकीर्यते नैव, तथाऽऽभासः शरीरकैः ॥ २३९ ॥

A Brahmana caught hold of by Mlechhas and performing the expiation rites therefor does not again mix with Mlechhas. Similarly the reflected Self (when it has

realised its identity with the Pure Self will not mix) with the bodies.

यौवराज्ये स्थितो राजपुत्रः साम्राज्यवाञ्छया ।
राजानुकारी भवति, तथा साक्ष्यनुकार्ययम् ॥ २४० ॥

A prince standing in the position of an heir-apparent follows (behaves like) the king with the desire of himself becoming a king. So will this (the reflected Self) be following the Witness.

The reflected Self resorts to the Witness not only as an expiation for the fault of association with the bodies but for imbibing the characteristics of the Witness even now in anticipation of the time when he will be the Witness himself leaving aside the reflection-aspect.

यो ब्रह्म वेद ब्रह्मैव भवत्येष इति श्रुतिम् ।
श्रुत्वा तदेकचित्तः सन् ब्रह्म वेत्ति न चेतरत् ॥ २४१ ॥

Hearing the Vedic passage " He who knows Brahman becomes verily Brahman itself", he has his mind on it (Brahman) alone and knows Brahman and nothing else.

देवत्वकामा ह्यग्न्यादौ प्रविशन्ति यथा तथा ।
साक्षित्वेनावशेषाय स्वविनाशं स वाञ्छति ॥ २४२ ॥

Just as those desirous of becoming Devas enter fire (and thereby destroy this physical body), so does he (the reflected Self) desire his own destruction so that he may remain as the Witness.

यावत् स्वदेहदाहं स नरत्वं नैव मुञ्चति ।
यावत्-आरब्धदेहं स्यात् नाभासत्वविमोचनम् ॥ २४३ ॥

Till his own body is burnt, he does not at all give up his being a man. (Similarly) as long as the body that has begun to be (the present body) is, till then there will be no release of the nature of being the reflected Self.

रज्जुज्ञानेऽपि कम्पादिः शनैरेवोपशाम्यति ।
पुनर्मन्दान्धकारे सा रज्जुः क्षिप्तोरगी भवेत् ॥ २४४ ॥

Even when the knowledge of the rope has arisen, the trepidation etc. (caused by the previous illusory conception as a snake) will only gradually subside. The same rope thrown again in semi-darkness may become (seen as) a snake.

एवं आरब्धभोगोऽपि शनैः शाम्यति, नो हठात् ।
भोगकाले कदाचित्तु मर्त्योऽहं इति भासते ॥ २४५ ॥

In the same manner, the enjoyment that has begun (in this body) will also subside only slowly and not by force. Sometimes during the period of any enjoyment, the idea "I am a mortal" may also seem to be.

नैतावताऽपराधेन तत्त्वज्ञानं विनश्यति ।
जीवन्मुक्तिव्रतं नेदं, किंतु वस्तुस्थितिः खलु ॥ २४६ ॥

By this much defect, the knowledge of truth will not be destroyed. This is not any vow of Jeevanmukti (living on liberated) but that is how the matter stands (a statement of the actual fact) in truth.

To be a Jeevanmukta, he must *be* one; it is not a state which can be taken up or assumed.

दशमोऽपि शिरस्ताडं रुदन् बुद्ध्वा न रोदिति ।
शिरोव्रणं तु मासेन शनैः शाम्यति, नो तदा ॥ २४७ ॥

The tenth man though he was weeping knocking his head ceases to weep after knowing (that he is himself the tenth man taken to have been lost) but the wound on his head will heal only in the course of a month and not immediately then itself.

दशमामृतिलाभेन जातो हर्षो व्रणव्यथाम् ।
तिरोधत्ते, मुक्तिलाभः तथा प्रारब्धदुःखिताम् ॥ २४८ ॥

The joy born of getting the non-dying of the tenth man (the conviction that he is not dead) overcomes the pain of the wound. Similarly, the attainment of release overcomes the sense of having the sorrows of Prarabdha Karma.

Overcoming does not mean eradicating but only making the pain sufferable.

व्रताभावात् यदाऽध्यासः तदा भूयो विविच्यताम् ।
रससेवी दिने भुंक्ते भूयो भूयो यथा तथा ॥ २४९ ॥

Just as one who is taking a mercurial medicine eats frequently in the same day, so should the Self be enquired into whenever there is mistaken conception as this is not a vow (as already stated in stanza 246).

A person who is taking such a medicine will be hungry at frequent intervals and to get rid of that hunger he will have to eat. Here to get rid of the mistaken conception which is often coming up, an enquiry frequently is necessary.

शमयत्यौषधेनायं दशमः स्वं व्रणं यथा ।
भोगेन शमयित्वैतत् प्रारब्धं मुच्यते तथा ॥ २५० ॥

Just as this tenth man makes his wound subside by (the application of proper) medicine; similarly the knower, exhausting this Prarabdha Karma by enjoyment, becomes free.

किं इच्छन् इति वाक्योक्तः शोकमोक्षः उदीरितः ।
आभासस्य ह्यवस्थैषा षष्ठी, तृप्तिस्तु सप्तमी ॥ २५१ ॥

The release from sorrow mentioned in the phrase 'Desiring what?' has been explained. This is the sixth

state of reflected Self (6th in the list given in stanza 33). Satisfaction is the 7th.

This 'Satisfaction' is the subject dealt with in the rest of this chapter.

सांकुशा विषयैः तृप्तिः, इयं तृप्तिः निरंकुशा ।
कृतं कृत्यं प्रापणीयं प्राप्तं इत्येव तृप्यति ॥ २५२ ॥

The satisfaction obtained from objects is beset with impediments. This satisfaction (obtained from the realisation of the pure Self) is unimpeded. "What has to be done has been done. What has to be obtained has been obtained"— even thus he is satisfied.

He has nothing more to do and nothing else to obtain.

ऐहिकामुष्मिकव्रातसिद्ध्यै मुक्तेश्च सिद्धये ।
बहु कृत्यं पुराऽस्याभूत्, तत् सर्वं अधुना कृतम् ॥ २५३ ॥

Before (in the stage of ignorance), there was much for him to do to secure the crowds (of pleasures) obtainable here or in other worlds and for the attainment of release. Now all that is done.

तदेतत् कृतकृत्यत्वं, प्रतियोगिपुरस्सरम् ।
अनुसंदधदेवायं एवं तृप्यति नित्यशः ॥ २५४ ॥

He thinking over this "state of having done what has to be done" with a recollection of its opposite gets satisfied always in this manner.

A man who has walked ten miles and reached the destination feels glad that he has no more to walk and that he has nothing else to walk to. Similar but on a far higher plane is the satisfaction of the knower who has realised the goal of life. If he were to give expression to his satisfaction; it will be of the form described in the succeeding stanzas.

दुःखिनोऽज्ञाः संसरन्तु कामं पुत्राद्यपेक्षया ।
परमानन्दपूर्णोऽहं, संसरामि किमिच्छया ॥ २५५ ॥

Let the miserable ignorant people wander as they like because of their desire for sons etc. I am full of the highest bliss. Desiring what, am I to wander?

अनुतिष्ठन्तु कर्माणि परलोकयियासवः ।
सर्वलोकात्मकः कस्मात् अनुतिष्ठामि किं कथम् ॥ २५६ ॥

Let those desirous of going to other worlds perform actions. What shall I, who am of the nature of all the worlds, perform, for what purpose and how?

व्याचक्षतां ते शास्त्राणि वेदान् अध्यापयन्तु वा ।
येऽत्राधिकारिणो, मे तु नाधिकारोऽक्रियत्वतः ॥ २५७ ॥

Let them (the teachers) expound the Sastras or teach the Vedas to them who are competent (to be disciples) [or let them who are competent expound the Sastras and teach the Vedas]. There is no competency in me however as I am action-less.

निद्राभिक्षे स्नानशौचे नेच्छामि न करोमि च ।
द्रष्टारश्चेत् कल्पयन्ति किं मे स्यात् अन्यकल्पनात् ॥ २५८ ॥

I do not desire sleep or food, bathing or purification nor do I do them. If the on-lookers ascribe (them to me), what is that to me from ascription by others?

गुञ्जापुञ्जादि दह्येत नान्यारोपितवह्निना ।
नान्यारोपितसंसारधर्मान् एवं अहं भजे ॥ २५९ ॥

A shrub of Gunja flowers and the like will not be burnt by somebody mistaking it for fire. Similarly, I do not get the qualities of Samsara ascribed to me by others.

शृण्वन्त्वज्ञाततत्त्वास्ते जानन् कस्मात् शृणोम्यहम् ।
मन्यन्तां संशयापन्नाः, न मन्येऽहं असंशयः ॥ २६० ॥

Let those that do not know the truth hear (learn from a Guru); knowing as I do, why should I hear? Let those who have doubts cogitate. I who is free from doubt do not cogitate.

विपर्यस्तो निदिध्यासेत्, किं ध्यानं अविपर्ययात् ।
देहात्मत्वविपर्यासं न कदाचित् भजाम्यहम् ॥ २६१ ॥

One who has false conception must concentrate. What is concentration (to me), as there is no false conception? I never have the false conception that the body is the Self.

अहं मनुष्यः इत्यादिव्यवहारो विनाऽप्यमुम् ।
विपर्यासं चिराभ्यस्तवासनातोऽवकल्पते ॥ २६२ ॥

The dealing as 'I am a man' and so on is possible even without this false conception because of the habit practised for long.

प्रारब्धकर्मणि क्षीणे व्यवहारो निवर्तते ।
कर्माक्षये त्वसौ नैव शाम्येत् ध्यानसहस्रतः ॥ २६३ ॥

When Prarabdha is exhausted, such a dealing will go away. When Karma is not exhausted, it will not vanish at all even by thousands of contemplation.

विरलत्वं व्यवहृतेः इष्टं चेत् ध्यानमस्तु ते ।
अबाधिकां व्यवहृतिं पश्यन् ध्यायाम्यहं कुतः ॥ २६४ ॥

If you want paucity of worldly dealings, let contemplation be for you. Why should I contemplate who sees such dealing as harmless?

विक्षेपो नास्ति यस्मात् मे न समाधिः ततो मम ।
विक्षेपो वा समाधिर्वा मनसः स्यात् विकारिणः ॥ २६५ ॥

As there is no distraction for me, equipoise is not (necessary) for me. Distraction or equipoise is only for the mind which is subject to change.

नित्यानुभवरूपस्य को मे वाऽनुभवः पृथक् ।
कृतं कृत्यं प्रापणीयं प्राप्तं इत्येव निश्चयः ॥ २६६ ॥

What is the special experience for me whose nature is ever experience? The firm conclusion is even that what has to be done has been done and what has to be reached has been reached.

व्यवहारो लौकिको वा शास्त्रीयो वाऽन्यथाऽपि वा ।
ममाकर्तुः अलेपस्य यथारब्धं प्रवर्तताम् ॥ २६७ ॥

For one who is a non-doer and is untaintable, let there be dealing, worldly, in consonance with the Sastras, or otherwise as dictated by Prarabdha Karma.

अथवा कृतकृत्योऽपि लोकानुग्रहकाम्यया ।
शास्त्रीयेणैव मार्गेण वर्तेऽहं का मम क्षतिः ॥ २६८ ॥

Or, though I am one who has done what has to be done, I shall behave in the manner prescribed by the Sastra itself with intent to benefit the world. What is the harm to me?

देवार्चनस्नानशौचभिक्षादौ वर्ततां वपुः ।
तारं जपतु वाक् तद्वत, पठत्वाम्नायमस्तकम् ॥ २६९ ॥

Let the body engage itself in the worship of God, bathing, purifying, getting food etc. Similarly let the faculty of speech do Japa of Pranava or read the Upanishads.

विष्णुं ध्यायतु धीः यद्वा ब्रह्मानन्दे विलीयताम् ।
साक्ष्यहं किञ्चिदप्यत्र न कुर्वे नापि कारये ॥ २७० ॥

Let the mind contemplate Vishnu or merge in the Bliss of Brahman. I am the Witness and I do not do anything at all here nor cause anything to be done.

एवं च कलहः कुत्र संभवेत् कर्मिणो मम ।
विभिन्नविषयत्वेन पूर्वापरसमुद्रवत् ॥ २७१ ॥

While so, wherefrom can arise any dispute between one doing action and myself, as our provinces are far different as the eastern and the western oceans?

वपुर्वाग्धीषु निर्बन्धः कर्मिणो न तु साक्षिणि ।
ज्ञानिनः साक्ष्यलेपत्वे निर्बन्धो नेतरत्र हि ॥ २७२ ॥

The restriction for the one who does Karma is in the body, faculty of speech and mind but not in the Witness. The restriction for the knower is in the purity of the Witness and in nothing else.

एवं चान्योन्यवृत्तान्तानभिज्ञौ बधिराविव ।
विवदेतां, बुद्धिमन्तो हसन्त्येव विलोक्य तौ ॥ २७३ ॥

While so, without knowing the condition of each other, they two (one who attaches importance to action and the other who attaches importance to knowledge) quarrel with each other like two persons who are both deaf. Sensible people simply laugh on seeing them both.

यं कर्मी न विजानाति साक्षिणं तस्य तत्त्ववित् ।
ब्रह्मत्वं बुद्धयतां तत्र कर्मिणः किं विहीयते ॥ २७४ ॥

Let the knower of truth know the Brahman-hood of that Witness whom the Karmi does not know. What is lost to the Karmi because of it?

देहवाग्बुद्धयः त्यक्ताः ज्ञानिनाऽनृतबुद्धितः ।
कर्मी प्रवर्तयत्वाभिः ज्ञानिनो हीयतेऽत्र किम् ॥ २७५ ॥

The body, faculty of speech and mind have been abandoned by the knower on account of the knowledge that they are unreal. Let the Karmi be active with them. What is the loss to the knower by this?

The revered author now demonstrates that, to the knower who has transcended the body etc. and realised his oneness with the Witness, it does not matter if he is active or non-active, for action and cessation of action are both useless to him and cannot injure him in any way.

प्रवृत्तिः नोपयुक्ता चेत्, निवृत्तिः क्वोपयुज्यते ।
बोधहेतुः निवृत्तिश्चेत्, बुभुत्सायां तथेतरा ॥ २७६ ॥

If activity is not useful, where is cessation of activity useful? If cessation of activity is the cause of knowledge, the other (the activity) is similarly the cause of the desire to know.

बुद्धश्चेत् न बुभुत्सेत, नाप्यसौ बुध्यते पुनः ।
अबाधात् अनुवर्तेत बोधो, न त्वन्यसाधनात् ॥ २७७ ॥

If it is urged that a knower will not desire to know (as he has got the knowledge), he will neither know it again (for the same reason that he has the knowledge). The knowledge will continue as there is no impediment and not because of any other means.

No means are required for the maintenance of the knowledge once got for it will continue to be as there is nothing else to invalidate it or weaken it.

नाविद्या नापि तत्कार्यं बोधं बाधितुमर्हति ।
पुरैव तत्त्वबोधेन बाधिते ते उभे यतः ॥ २७८ ॥

Neither ignorance nor its offshoots can injure the knowledge as they both have been negatived by the realisation of the truth even before.

बाधितं दृश्यतां अक्षैः तेन बाधो न दृश्यते ।
जीवन् आखुः न मार्जारं हन्ति हन्यात् कथं मृतः ॥ २७९ ॥

Let what has been negatived (that is, the offshoots of Ignorance — Name and Form) be seen by the senses. There will be no harm thereby (to the knowledge). A live rat does not kill a cat; how will a dead one kill (it)?

The power of doing harm has been taken away from the world of duality by knowledge.

अपि पाशुपतास्त्रेण विद्धश्चेत् न ममार यः ।
निष्फलेषुविनुन्नाङ्गो नङ्क्ष्यतीत्यत्र का प्रमा ॥ २८० ॥

What is the proof here that a man whose body has been struck by a worthless arrow will die — he who did not die even when pierced by the Pasupata Astra?

आदौ अविद्यया चित्रैः स्वकार्यैः जृम्भमाणया ।
युद्ध्वा बोधोऽजयत्, सोऽद्य सुदृढो बाध्यतां कथम् ॥ २८१ ॥

Knowledge came out victorious after fighting with ignorance when in the beginning it was very powerful along with its several creations. How can that knowledge be injured now, well strengthened as it is?

तिष्ठन्त्वज्ञानतत्कार्यशवाः बोधेन मारिताः ।
न भीतिः बोधसम्राजः, कीर्तिः प्रत्युत तस्य तैः ॥ २८२ ॥

Let the corpses of ignorance and its creations killed by knowledge remain. There is no fear for the king, knowledge. On the other hand, there is only fame for him because of them.

य एवं अतिशूरेण बोधेन न वियुज्यते ।
प्रवृत्त्या वा निवृत्त्या वा देहादिगतयाऽस्य किम् ॥ २८३ ॥

He who is not separated from such a very heroic knowledge — what can happen to him by activity or cessation of activity which are in the body etc ?

प्रवृत्तौ आग्रहो न्याय्यो बोधहीनस्य सर्वथा ।
स्वर्गाय वाऽपवर्गाय यतितव्यं यतो नृभिः ॥ २८४ ॥

Attachment to activity in all ways is proper in the case of one who lacks knowledge, because it is necessary for men to exert themselves for the attainment of heaven or salvation.

विद्वान् चेत् तादृशां मध्ये तिष्ठेत् तदनुरोधतः ।
कायेन मनसा वाचा करोत्येवाखिलाः क्रियाः ॥ २८५ ॥

If the knower happens to be in the midst of such people, he does do all actions with his body, mind and speech, in conformity with them.

एष मध्ये बुभुत्सूनां यदा तिष्ठेत् तदा पुनः ।
बोधायैषां क्रियाः सर्वाः दूषयन् त्यजतु स्वयम् ॥ २८६ ॥

If however he is the midst of those desiring to know (the truth), let him, with a view to their getting the knowledge, censure all actions and himself also give them up.

अविद्वदनुसारेण वृत्तिः बुद्धस्य युज्यते ।
स्तनंधयानुसारेण वर्तते तत्पिता यतः ॥ २८७ ॥

The behaviour of the knower in conformity with the ignorant is quite proper, as the father of a babe in arms behaves in conformity with it.

अधिक्षिप्तः ताडितो वा बालेन स्वपिता तदा ।
न क्लिश्नाति न कुप्येत, बालं प्रत्युत लालयेत् ॥ २८८ ॥

Thrown down (or abused) or slapped by a child, the father does not then get vexed nor does he get angry; on the other hand, he fondles it.

निन्दितः स्तूयमानो वा विद्वान् अज्ञैः न निन्दति ।
न स्तौति, किं तु तेषां स्यात् यथा बोधः तथाऽऽचरेत् ॥

A knower abused or praised by the ignorant does not abuse or praise, but must behave in such a way that knowledge may arise in them.

येनायं नटनेनात्र बुध्यते, कार्यमेव तत् ।
अज्ञप्रबोधात् नैवान्यत् कार्यं अस्त्यत्र तद्विदः ॥ २९० ॥

That acting must certainly be done by which this (ignorant man) here will get knowledge [or by which this (the Self) here will be realised]. Here for the knower of that (the Self), there is nothing else to do at all other than the teaching (the waking up) of the ignorant.

The author sums up what has been explained hitherto.

कृतकृत्यतया तृप्तः प्राप्तप्राप्यतया पुनः ।
तृप्यन् एवं स्वमनसा मन्यतेऽसौ निरन्तरम् ॥ २९१ ॥

He gets satisfied by reason of having done what all has to be done and also by reason of attaining what has to be attained. So contented he incessantly thinks within his own mind thus:—

धन्योऽहं धन्योऽहं नित्यं स्वात्मानं अञ्जसा वेद्मि ।
धन्योऽहं धन्योऽहं ब्रह्मानन्दो विभाति मे स्पष्टम् ॥ २९२ ॥

Fortunate am I, fortunate am I! I know directly my Self as eternal. Fortunate am I, fortunate am I! The Bliss of Brahman shines clearly to me.

धन्योऽहं धन्योऽहं दुःखं सांसारिकं न वीक्षेऽद्य ।
धन्योऽहं धन्योऽहं स्वस्याज्ञानं पलायितं क्वापि ॥ २९३ ॥

Fortunate am I, fortunate am I! I do not see now the misery of Samsara. Fortunate am I, fortunate am I! My ignorance has run away somewhere.

धन्योऽहं धन्योऽहं कर्तव्यं मे न विद्यते किंचित् ।
धन्योऽहं धन्योऽहं प्राप्तव्यं सर्वं अद्य संपन्नम् ॥ २९४ ॥

Fortunate am I, fortunate am I! Nothing remains to be done by me. Fortunate am I, fortunate am I! All that need be obtained has now been got.

धन्योऽहं धन्योऽहं तृप्तेः मे कोपमा भवेत् लोके ।
धन्योऽहं धन्योऽहं धन्यो धन्यः पुनः पुनः धन्यः ॥ २९५ ॥

Fortunate am I, fortunate am I! What is there equal to my satisfaction in the world? Fortunate am I, fortunate am I, fortunate, fortunate, fortunate again and again!

अहो पुण्यं अहो पुण्यं फलितं फलितं दृढम् ।
अस्य पुण्यस्य संपत्तेः अहो वयं अहो वयम् ॥ २९६ ॥

Wonderful is my virtue! Wonderful is my virtue! It has fructified, fructified firmly. By the acquisition of such virtue, wonderful are we, wonderful are we!

अहो शास्त्रं अहो शास्त्रं अहो गुरुः अहो गुरुः ।
अहो ज्ञानं अहो ज्ञानं अहो सुखं अहो सुखम् ॥ २९७ ॥

Wonderful is the Sastra, wonderful is the Sastra!
Wonderful is the Guru, wonderful is the Guru!
Wonderful is the knowledge, wonderful is the knowledge!
Wonderful is the Bliss, wonderful is the Bliss!

तृप्तिदीपं इमं नित्यं येऽनुसंदधते बुधाः ।
ब्रह्मानन्दे निमज्जन्तः ते तृप्यन्ति निरन्तरम् ॥ २९८ ॥

Those wise people who constantly think over this chapter Tripti Deepa (Light of Satisfaction) are ever satisfied without any break, diving (merging) in the Bliss of Brahman.

8.

CHAPTER VIII

॥ कूटस्थदीपः ॥

KUTASTHA DEEPA

(THE LIGHT OF THE CHANGELESS SELF)

In this chapter, the Acharya explains the method of arriving at a realisation of the changeless Self in us, as distinct from the reflected Self known as the Jiva.

खादित्यदीपिते कुड्ये दर्पणादित्यदीप्तिवत् ।
कूटस्थभासितो देहो धीस्थजीवेन भास्यते ॥ १ ॥

Just like the light of the sun reflected in a mirror illuminating a wall (already) illumined by the sun in the sky, the body illumined by the changeless Self is illumined (again) by the Jiva (reflected Self) situated in the mind.

A wall is illuminated by the sun in the sky. If a mirror exposed to the sunlight is turned towards the same wall, that also will illuminate the wall but this illumination will be tainted by the defects in the mirror. Though the mirror is by itself non-luminous, it is able to reflect light but in doing so it affects the purity of that light. Though the reflected light seems to illuminate, it must not be forgotten that that light is only a borrowed one and that it really belongs to the sun in the sky. Similarly, though the Jiva seems to enliven the body and make it conscious, this capacity is only derived from the changeless Self within which is being reflected in the mind.

अनेकदर्पणादित्यदीप्तीनां बहुसन्धिषु ।
इतरा व्यज्यते तासां अभावेऽपि प्रकाशते ॥ २ ॥

In the many intervening spaces between the lights of the suns reflected in many mirrors, the other (the light

of the sun in the sky) is seen. It is seen even if those (reflected) lights do not exist.

चिदाभासविशिष्टानां तथाऽनेकधियां असौ ।
सन्धिं धियां अभावं च भासयन् प्रविविच्यताम् ॥ ३ ॥

Similarly, it (the changeless Self) must be separated as that which illumines the interval in the several mental activities due to the reflected consciousness, and illumines also the absence of those mental activities.

The wall is illumined by the sun. When several mirrors also reflect the sunlight on the wall, there are distinct patches of light also seen. The sunlight can be seen as pure in the intervals between those patches; its illumination does not depend upon the mirrors and so it will illuminate even if there are no mirrors to reflect it and by the purity of its light it will show also that there are no mirrors or reflected lights. Similarly the changeless Self is ever luminous whether there is any mind or not or whether there is any reflected Self or not; it will illuminate also their absence.

If the changeless Self is ever luminous, there must be knowledge always. How does it happen that there is ignorance in the world? To explain this, the revered author has to explain the nature of knowledge as we understand it. Suppose there is a pot on the ground before us. When we see it, we know it. When it is removed, we know that the pot is not there. The 'know' is common to both. But this process of knowing is exhausted as soon as the knowledge, its result, is secured. But there is a further stage. Whether the pot continues to be there or not, we know that the pot has been known; that is, the knowledge of the pot, obtained by the process of knowing by the mind, itself becomes the object of another knowledge. At the time of that knowledge, there is no process of knowing. This knowledge belongs not to the mind as the mind that has known the pot is itself the object of that knowledge. It belongs really to the entity transcending the mind and capable of visualising the mind itself as an object. That entity is the

changeless Self. It subsists and illumines whether the mind knows or does not know.

घटैकाकारधीस्था चित् घटमेवावभासयेत् ।
घटस्य ज्ञातता ब्रह्मचैतन्येनावभासते ॥ ४ ॥

The consciousness reflected in the mental activity which has taken the form of the pot only can show only the pot. 'The known-ness' of the pot shines because of the Brahman-Consciousness.

अज्ञातत्वेन ज्ञातोऽयं घटो बुद्ध्युदयात् पुरा ।
ब्रह्मणैवोपरिष्टात्तु ज्ञातत्वेनेत्यसौ भिदा ॥ ५ ॥

Before the rise of the mental activity, this pot was known as 'not known'. Afterwards it is known by Brahman itself as 'known'.—This is the only difference.

If the mind is itself an object of knowledge, it must belong to the category of the 'known', that is, inert. How can it then know anything?

चिदाभासान्तधीवृत्तिः ज्ञानं लोहान्तकुन्तवत् ।
जाड्यं अज्ञानं, एताभ्यां व्याप्तः कुम्भो द्विधोच्यते ॥ ६ ॥

The mental activity with the pointed edge of the reflected Self is known as knowledge, like a spear with an iron point. Inertness is Ignorance. The pot enveloped by these two is said to be two-fold.

When it is covered by knowledge, the pot is said to be 'known'; when it is covered by ignorance, it is said to be 'not known'. Though it is the iron point that really pierces, the whole spear is said to pierce. Similarly, though it is the reflected Self that knows, the knowledge is attributed to the mind which is only a handle.

Even so, what is the necessity to say that the 'known-ness' is known by Brahman? Is not the refleted Self or the mind sufficient for that purpose?

अज्ञातो ब्रह्मणा भास्यो ज्ञातः कुम्भः तथा न किम् ।
ज्ञातत्वजननेनैव चिदाभासपरिक्षयः ॥ ७ ॥

" The unknown pot is illumined (grasped) by Brahman. Why not the known pot also in the same way?" The reflected Self gets exhausted by bringing about the 'known-ness'.

It ceases to function after the rise of the knowledge of the pot. It has no place in the cognition of *that* knowledge.

आभासहीनया बुद्ध्या ज्ञातत्वं नैव जन्यते ।
तादृग्बुद्धेः विशेषः को मृदादेः स्यात् विकारिणः ॥ ८ ॥

Known-ness is not brought about at all by the mind which is without the reflected Self. What is the difference between such a mind and mud etc. which are (equally) subject to modification (inert)?

ज्ञात इत्युच्यते कुम्भो मृदा लिप्तो न कुत्रचित् ।
धीमात्रव्याप्तकुम्भस्य ज्ञातत्वं नेष्यते तथा ॥ ९ ॥

A pot plastered with mud is nowhere said to be 'known'. Similarly, to a pot enveloped by the mind alone, 'known-ness' cannot be attributed.

To make a thing in a dark room visible, it is necessary to see that light falls upon it; if an equally inert (non-luminous) thing, say a blanket, is placed over it, it cannot certainly be visible. The mind, being in itself an inert thing, cannot of its own accord without the help of the reflected Self make anything known.

ज्ञातत्वं नाम कुम्भेऽतः चिदाभासफलोदयः ।
न फलं ब्रह्मचैतन्यं मानात् प्रागपि सत्त्वतः ॥ १० ॥

Therefore, the 'known-ness' in the pot is the arising of the result of the reflected consciousness. Brahman consciousness is not a result as it exists even before the perception (of the pot).

If a pin pricks, this single phenomenon of pricking makes the pin a pricker and the thing pricked a pricked. Similarly, the phenomenon of knowing makes the reflected Self the knower and the object known the known. The latter is the result of knowing. But a non-luminous thing cannot be known unless it is illumined by a luminous thing and, even when it is known, it can not be separated from the light of the latter for, if it is so separated, it will cease to be known. It follows that everything that is known is enveloped by the light of the knower and is therefore itself a reflected light. Brahman however being self-luminous does not require any other light to envelop it to make it shine or be known and so it is not a result. The word 'result' is sometimes used to indicate the reflected Self the knower also. But in the present context it denotes only the known lighted by the light of the knower.

परागर्थप्रमेयेषु या फलत्वेन संमता ।
संवित् सैवेह मेयोऽर्थो वेदान्तोक्तिप्रमाणतः ॥ ११ ॥

"What is considered as the reflection in things which are cognised as external objects — that consciousness itself is here the object cognised, on the authority of the teaching of the Upanishads".

That is, the reflected Self is itself the object in all objective perceptions. This statement of Sri Suresvaracharya may seem to clash with the idea in the previous stanza that the known-ness of the pot is not the reflected consciousness but only its result. The author therefore explains this in the next stanza.

इति वार्तिककारेण चित्साद‍ृश्यं विवक्षितम् ।
ब्रह्मचित्फलयोर्भेदः साहस्र्यां विश्रुतो यतः ॥ १२ ॥

Here only the similarity to consciousness is intended to be said by the author of the Vartikas (Suresvara), as the distinction between the Brahman-consciousness and the reflection is declared in the Upadesa Sahasri (by Sri Sankara Bhagavatpada).

आभास उदितः तस्मात् ज्ञातत्वं जनयेत् घटे ।
तत् पुनः ब्रह्मणा भास्यं अज्ञातत्ववदेव हि ॥ १३ ॥

Therefore, the reflection arising creates the 'known-ness' in the pot. That again is illumined by Brahman (consciousness) just like the 'un-known-ness' itself.

What then is the distinction between the illumination by the reflected Self and that by the Brahman-consciousness if both illumine the pot?

धीवृत्त्याभासकुम्भानां समूहो भास्यते चिता ।
कुम्भमात्रफलत्वात् स एक आभासतः स्फुरेत् ॥ १४ ॥

The aggregate of the mental activity, the reflected Self and the pot is illumined by consciousness. The pot alone shines by reason of the reflected Self as his result (his attention) is only the pot.

If a boy is looking at a picture and his father is looking at him, the boy sees the picture only but the father sees the picture, the boy and also the boy's looking at the picture. The boy does the looking and the father is a mere witness. Similarly, the reflected Self envelops the pot alone but consciousness envelops not only the pot but also the reflected Self and its enveloping the pot. The reflected Self thus becomes the actor while consciousness remains as a witness just as it was a witness even before the reflected Self became an actor.

Is the pot then doubly illumined by the reflected Self and also consciousness? The answer has been given already in stanza 5 in the affirmative but the scope of each illumination is different, the reflected Self illumines the pot and consciousness its 'known-ness'.

चैतन्यं द्विगुणं कुम्भे ज्ञातत्वेन स्फुरत्यतः ।
अन्येऽनुव्यवसायाख्यं आहुरेतद् यथोदितम् ॥ १५ ॥

There is two-fold consciousness in the pot. That is why it appears as "known'. Others (the logicians) call

by the name of Anuvyavasaya (Secondary perception) this which has been mentioned here.

घटोऽयं इत्यसावुक्तिः आभासस्य प्रसादतः ।
विज्ञातो घट इत्युक्तिः ब्रह्मानुग्रहतो भवेत् ॥ १६ ॥

The statement 'This is a pot' is possible, thanks to the reflected Self; the statement 'The pot is known' is possible, thanks to the Brahman (consciousness).

Having thus shown that the reflected Self and Brahman consciousness can be distinguished in the perception of things in the external world, the revered author shows that it must be equally well distinguished in our own inward mental activities.

आभासब्रह्मणी देहात् बहिः यद्वत् विवेचिते ।
तद्वत् आभासकूटस्थौ विविच्येतां वपुष्यपि ॥ १७ ॥

Just as the reflected Self and Brahman were distinguished outside the body, let the reflected Self and the Kutastha be similarly distinguished inside the body also.

अहंवृत्तौ चिदाभासः कामक्रोधादिकासु च ।
संव्याप्य वर्तते तप्ते लोहे वन्हिः यथा तथा ॥ १८ ॥

The reflected Self stands enveloping the sense of I and also desire, anger etc., just as fire in heated iron.

स्वमात्रं भासयेत् तप्तं लोहं, नान्यत् कदाचन ।
एवं आभाससहिता वृत्तयः स्वस्वभासिकाः ॥ १९ ॥

The heated iron shows forth only itself and never anything else. Similarly the mental activities accompanied by the reflected Self show forth only themselves.

If we touch a heated iron, it will show itself as hot. But will not ignite anything else as fire can do.

क्रमात् विच्छिद्य विच्छिद्य जायन्ते वृत्तयोऽखिलाः ।
सर्वा अपि विलीयन्ते सुप्तिमूर्छासमाधिषु ॥ २० ॥

All the activities arise in order with repeated breaks. All of them disappear in the states of deep sleep, unconsciousness and trance.

सन्धयोऽखिलवृत्तीनां अभावाश्चावभासिताः ।
निर्विकारेण येनासौ कूटस्थ इति चोच्यते ॥ २१ ॥

That by which the intervals between the several activities and the absence also of all activities is illumined, without it itself undergoing any change, is called the changeless Self, Kutastha.

घटे द्विगुणचैतन्यं यथा बाह्ये तथाऽऽन्तरे ।
वृत्तिष्वपि, ततः तत्र वैशद्यं सन्धितोऽधिकम् ॥ २२ ॥

Just as there is double consciousness in the pot outside, so is it double even in the inner activities. It is because of this the clearness there (in the activities) is more than that in the intervals (between the activities).

To get angry is the province of the reflected Self; to know 'I am angry now' is the province of pure consciousness, the changeless Self.

ज्ञातताज्ञातते न स्तो घटवत् वृत्तिषु क्वचित् ।
स्वस्य स्वेनागृहीतत्वात् ताभिश्चाज्ञाननाशनात् ॥ २३ ॥

'Known-ness' and 'not-known-ness' do not exist anywhere in the activities, unlike the pot (where they are found), as they cannot grasp themselves and as the ignorance has been destroyed.

Known-ness and not-known-ness are possible in the pot; If the mental activity of the reflected Self envelops it, it becomes known; if ignorance envelops it, it is not-known. The mental activity cannot know itself nor can it not-know it, for nothing can be the subject and also the object of an action at the same time. Further, illuminated as they are by the reflected

Self, they are automatically luminous; it cannot be said therefore that they are enveloped by ignorance.

द्विगुणीकृतचैतन्ये जन्मनाशानुभूतितः ।
अकूटस्थं तत्, अन्यत्तु कूटस्थं अविकारितः ॥ २४ ॥

As appearance and disappearance are experienced in the doubled consciousness, it is not 'changeless'. The other however is changeless as it does not undergo any modification.

The 'other' is the witness, the pure consciousness.

अन्तःकरणतद्वृत्तिसाक्षीत्यादौ अनेकधा ।
कूटस्थ एव सर्वत्र पूर्वाचार्यैः विनिश्चितः ॥ २५ ॥

In the passage "The witness of the Inner Instrument and its activities" (Vakya Vritti) and others, the Kutastha alone has been everywhere determined by the previous Acharyas in several ways.

आत्माभासाश्रयाश्चैवं मुखाभासाश्रया: यथा ।
गम्यन्ते शास्त्रयुक्तिभ्यां इत्याभासश्च वर्णितः ॥ २६ ॥

"That the Self, the reflection of the Self and its locus (Inner Instrument) are thus like the face, the reflection of the face and its locus (the mirror) is learnt both from the Sastra and from reasoning" (Upadesa Sahasri) — thus the reflected Self also is described.

What is the necessity for formulating a Reflected Self? Is not the Kutastha sufficient?

बुद्ध्यवच्छिन्नकूटस्थो लोकान्तरगमागमौ ।
कर्तुं शक्तो घटाकाश इवाभासेन किं वद ॥ २७ ॥

"The Kutastha limited by the mind is competent to carry out the going to and coming from other worlds, just like the Akasa in a pot. What is the use of the reflected Self? Tell me".

शृण्वसङ्गः परिच्छेदमात्रात् जीवो भवेन्न हि।
अन्यथा घटकुड्याद्यैः अवच्छिन्नस्य जीवता॥ २८॥

Listen. The unattached (Brahman) cannot at all become a Jiva merely because of a limitation. Otherwise (if it can become a Jiva by mere limitation), the status as a Jiva must be ascribed to it when it is limited by the pot, wall etc.

न कुड्यसदृशी बुद्धिः स्वच्छत्वात् इति चेत्, तथा।
अस्तु नाम, परिच्छेदे किं स्वाच्छयेन भवेत् तव॥ २९॥

If it is said "The mind is not similar to the wall as it is bright", let it be so. In a matter of limitation, what is the benefit to you by its brightness?

If you put up a partition wall in glass, will its brightness or even its transparency affect the fact of partition? That it is capable of limiting is quite enough; the other factors are irrelevant. The author gives a popular illustration.

प्रस्थेन दारुजन्येन कांस्यजन्येन वा न हि।
विक्रेतुः तण्डुलादीनां परिमाणं विशिष्यते॥ ३०॥

The quantity of rice etc. whether measured by a vessel made of wood or by a vessel made of bronze does not certainly vary for the seller.

परिमाणाविशेषेऽपि प्रतिबिम्बो विशिष्यते।
कांस्ये यदि तदा बुद्धावप्याभासो भवेत् बलात्॥ ३१॥

If it is said that though there is no variation in the quantity, there is the additional reflection in the bronze measure, then the reflection in the mind also necessarily follows (from your own words).

ईषद्भासनं आभासः प्रतिबिम्बः तथाविधः।
बिम्बलक्षणहीनः सन् बिम्बवत् भासते स हि॥ ३२॥

Slightly shining is 'Abhasa'. Reflected image is of the same kind. Without having the characteristics of the (original) image, it shines like the image.

The author points out that this general definition of a reflection applies also to the chid-abhasa (Reflected consciousness). It bears a resemblance to Pure consciousness but lacks its characteristics. The Pure consciousness is unattached and changeless. These characteristics are not in the reflected Self as it is attached and changeful, but there is the quality of shining in it similar to the same quality in the Pure consciousness. So it may justly be called a 'reflected' consciousness.

ससङ्गत्वविकाराभ्यां बिम्बलक्षणहीनता ।
स्फूर्तिरूपत्वमेतस्य बिम्बवद्भासनं विदुः ॥ ३३ ॥

Because of its being with attachment and change, it is without the characteristics of the image (Pure consciousness). Its shining nature is considered as similar to the shining of the image.

The need for postulating a chid-abhasa as distinct from the Pure consciousness is now objected to and established.

न हि धीभावभावित्वात् आभासोऽस्ति धियः पृथक् ।
इति चेत्, अल्पमेवोक्तं, धीरप्येवं स्वदेहतः ॥ ३४ ॥

If it is said "There is no chid-abhasa (Reflected Self) distinct from the mind as it exists only when there is a mind", this is indeed a very small objection. The mind also is like this in relation to one's body.

"A pot exists when there is mud and does not exist when there is no mud; therefore the pot is not a thing distinct from mud. Similarly, the individual Soul exists when there is a mind and does not exist when there is no mind; therefore the Soul is not distinct from the mind. Why then should it be postulated as a thing distinct from the mind?" The answer is, if such an argument is sound, there is no need to postulate even the mind, as the mind exists only when there is a physical body

and does not exist when there is no physical body. "But even when there is the physical body before us but dead there is no mind; further the Sastra declares that though the body is dead, there subsists the mind; so its existence apart from the body has to be granted". If so, the same Sastra postulates a soul distinct from the mind; and that also must be accepted.

देहे मृतेऽपि बुद्धिश्चेत् शास्त्रादस्ति, तथा सति ।
बुद्धेरन्यः चिदाभासः प्रवेशश्रुतिषु श्रुतः ॥ ३५ ॥

If it is said that there is a mind even if the body is dead, on the authority of the Sastra, if so, the chid-abhasa is declared distinct from the mind in the passages which say that Brahman entered.

धीयुक्तस्य प्रवेशश्चेत् नैतरेये धियः पृथक् ।
आत्मा प्रवेशं संकल्प्य प्रविष्टः इति गीयते ॥ ३६ ॥

If it is said that the entering was by an entity who had a mind (already), that is not correct. The Aitareya Upanishad says that the Self, distinct from the mind, determined upon entering and then entered.

There in the first Khanda, the Self is said to have created the senses, Prana and the mind; then in the third Khanda, it is said that the Self thought how could these senses, Prana and mind function without itself and then entered the body. This makes it clear that the mind is distinct from the entering entity.

कथं न्विदं साक्षदेहं मदृते स्यात् इतीरणात् ।
विदार्य मूर्धसीमानं प्रविष्टः संसरत्ययम् ॥ ३७ ॥

Saying "How will this body with the senses subsist without Me?" He entered piercing the top of the head and he wanders — [This is the purport of the Upanishad].

कथं प्रविष्टोऽसङ्गश्चेत्, सृष्टिर्वाऽस्य कथं वद ।
मायिकत्वं तयोः तुल्यं, विनाशश्च समः तयोः ॥ ३८ ॥

If it is asked "How did the unattached enter?", tell me how creation is possible for It. The unreality is common to both (creation and entry). The disappearance of them both is also common.

समुत्थायैत्र भूतेभ्यः तान्येवानुविनश्यति ।
विस्पष्टमिति मैत्रेय्यै याज्ञवल्क्य उवाच हि ॥ ३९ ॥

He arising along with the created things disappears along with them — so did Yajnavalkya clearly explain the disappearance to Maitreyi. [Brihadaranyaka II, 4 (12); IV, 5 (13)]

अविनाश्ययं आत्मेति कूटस्थः प्रविवेचितः ।
मात्रासंसर्ग इत्येवं असङ्गत्वस्य कीर्तनात् ॥ ४० ॥

In the passage 'This has no destruction', the Kutastha has been clearly distinguished, as its unattached-ness is thus stated 'It has no contact with objects'.

Why should this be taken as relating to the Kutastha as the Jiva itself is stated elsewhere to be deathless?

जीवापेतं वाव किल शरीरं म्रियते न सः ।
इत्यत्र न विमोक्षोऽर्थः, किं तु लोकान्तरे गतिः ॥ ४१ ॥

"The body left by the Jiva does die; he (the Jiva) does not die"— in this passage, liberation is not meant but only the going to other worlds.

नाहं ब्रह्मेति बुद्ध्येत स विनाशीति चेत्, न तत् ।
सामानाधिकरण्यस्य बाधायामपि संभवात् ॥ ४२ ॥

If it is urged "He who is subject to destruction cannot realise I am Brahman", that is not correct, for equation is possible even in the case of a negation.

Equation is not necessarily between two existing things. One of them may be real and the other unreal. The author gives an example of such an equation. When somebody seeing

a pillar in semidarkness mistakes it for a thief and later on with better light recognises his mistake, he exclaims "This pillar was that thief". Here the realisation of the identity means the negation of the thief.

योऽयं स्थाणुः पुमानेषः पुंधिया स्थाणुधीरिव ।
ब्रह्मास्मीति धियाऽशेषा ऽप्यहंबुद्धिः निवर्त्यते ॥ ४३ ॥

"That which is this stump is this man"—by the recognition of the man, the idea as a stump is removed. Like that, the entire sense of **I** *also is removed by the knowledge 'I am Brahman'.*

It will be noted that the author takes the example of a man being mistaken for a stump. He evidently does so to avoid the delicacy of comparing Brahmân to a stump.

नैष्कर्म्यसिद्धावप्येवं आचार्यैः स्पष्टमीरितम् ।
सामानाधिकरण्यस्य बाधार्थत्वं, अतोऽस्तु तत् ॥ ४४ ॥

In the Naishkarmya Siddhi also, the possibility of negation in equation has been clearly stated by the Acharya (Suresvaracharya). So let that be (here).

Such a negation in equation has the support of the Veda itself. When it says "All this is verily Brahman" it emphasises not any equality with Brahman for the universe but only its unreality. Similarly here also, in saying 'I am Brahman' or 'Thou art That', no identity is meant but only a negation of the seeming nature as Jiva.

सर्वं ब्रह्मेति जगता सामानाधिकरण्यवत् ।
अहं ब्रह्मेति जीवेन सामानाधिकृतिः भवेत् ॥ ४५ ॥

Just as the equation with the universe in "All is Brahman", there may be equation with the Jiva as "I am Brahman".

सामानाधिकरण्यस्य बाधार्थ[illegible] निराकृतम् ।
प्रयत्नतो विवरणे कूटस्थत्वविवक्षया ॥ ४६ ॥

In Vivarana [a commentary by Prakasatma on the Panchapadika of Padmapadacharya] the possibility of negation in equation has been strenuously refuted as the Kutastha (changeless Self) was itself taken as the significance (of I and not the Jiva).

शोधितः त्वंपदार्थो यः कूटस्थो, ब्रह्मरूपताम् ।
तस्य वक्तुं विवरणे तथोक्तं, इतरत्र च ॥ ४७ ॥

The Kutastha which is the refined meaning of the word 'Thou' (arrived at on analysis) — to point Brahmanhood to that, it has been so stated in the Vivarana and elsewhere also.

देहेन्द्रियादियुक्तस्य जीवाभासभ्रमस्य या ।
अधिष्ठानचितिः सैषा कूटस्थाऽत्र विवक्षिता ॥ ४८ ॥

That Consciousness which is the substratum of the mistake of seeming Jiva endowed with a body, senses etc. is meant to be mentioned here as Kutastha.

जगद्भ्रमस्य सर्वस्य यदधिष्ठानमीरितम् ।
त्रय्यन्तेषु तदत्र स्यात् ब्रह्मशब्दविवक्षितम् ॥ ४९ ॥

That which is said to be the substratum of all the delusion as the universe in the Upanishads is here sought to be denoted by the word 'Brahman'.

एतस्मिन्नेव चैतन्ये जगत् आरोप्यते यदा ।
तदा तदेकदेशस्य जीवाभासस्य का कथा ॥ ५० ॥

When the universe is a superimposition on this Consciousness itself, what need be said about the seeming Jiva then who is but a part of that (universe)?

जगत्तदेकदेशाख्यसमारोप्यस्य भेदतः ।
तत्त्वंपदार्थौ भिन्नौ स्तो, वस्तुतस्त्वेकता चितेः ॥ ५१ ॥

The significances of the words 'That' and 'Thou' are different only because of the difference between the objects which are superimposed, namely, the universe (the whole of it) and a part of it (known as the Jiva). Really however there is only singleness of consciousness.

"Why is the appearance as chid-abhasa (reflected Self) considered to be a delusion or mistake?" Because, having no reality of its own, it professes to have the characteristics of the real Self and at the same time of those which are superimposed on it. The thief mistakenly seen in a pillar takes from the pillar its height etc. and from the real thief his threatening attitude etc.

कर्तृत्वादीन् बुद्धिधर्मान् स्फूर्त्याख्यां चात्मरूपताम् ।
दधत् विभाति पुरतः आभासोऽतो भ्रमो भवेत् ॥ ५२ ॥

The Abhasa, taking up doership etc. which are the qualities of the mind and also the shining which is the nature of the Self, shines in front. Therefore it is a delusion.

What is the cause of such a delusion?

का बुद्धिः कोऽयं आभासः को वाऽऽत्माऽत्र जगत् कथम् ।
इत्यनिर्णयतो मोहः सोऽयं संसार इष्यते ॥ ५३ ॥

What is mind? What is this Abhasa? Who is the Self? How comes the Universe here? — as there is want of conclusion in these matters, there is delusion. This delusion itself is considered as Samsara.

बुद्ध्यादीनां स्वरूपं यो विविनक्ति स तत्त्ववित् ।
स एव मुक्तः इत्येवं वेदान्तेषु विनिश्चयः ॥ ५४ ॥

He who analyses the nature of the mind etc. is the knower of truth. He alone is freed (from bondage of Samsara)—Such is the firm conclusion in the Upanishads.

एवं च सति बन्धः स्यात् कस्येत्यादिकुतर्कजाः ॥
विडम्बना दृढं खण्ड्याः खण्डनोक्तिप्रकारतः ॥ ५५ ॥

While so, "Bondage is for whom?" and such showy questions born of bad reasoning must be firmly refuted in the manner of what has been stated in Khandana Khanda Khadya (of Sriharsha).

वृत्तेः साक्षितया वृत्तिप्रागभावस्य च स्थितः ।
बुभुत्सायां तथाऽज्ञोऽस्मीत्याभासाज्ञानवस्तुनः ॥ ५६ ॥

"He remains as the witness (1) of mental activity, (2) of the antecedent absence of mental activity, (3) and also of the ignorant seeming entity who feels 'I am ignorant', in the stage of desiring to know".

असत्यालम्बनत्वेन सत्यः, सर्वजडस्य तु ।
साधकत्वेन चिद्रूपः, सदा प्रेमास्पदत्वतः ॥ ५७ ॥

आनन्दरूपः, सर्वार्थसाधकत्वेन हेतुना ।
सर्वसंबन्धवत्त्वेन संपूर्णः शिवसंज्ञितः ॥ ५८ ॥

"He is Reality as He is the background of the unreal. He is of the nature of consciousness as He is the illuminer of all that is inert; He is of the nature of Bliss as He is the object of Love always; He is Full as He has connection with all by reason of making all objects seem to be. He is called Siva the Auspicious".

इति शैवपुराणेषु कूटस्थः प्रविवेचितः ।
जीवेशत्वादिरहितः केवलः स्वप्रभः शिवः ॥ ५९ ॥

Thus [as mentioned in the last three stanzas] the Kutastha has been distinguished as devoid of Jiva-hood, Ruler-ship etc., pure, self-luminous and auspicious in the Saiva Puranas.

मायाऽऽभासेन जीवेशौ करोतीति श्रुतत्वतः ।
मायिकावेव जीवेशौ, स्वच्छौ तौ काचकुम्भवत् ॥ ६० ॥

As it is declared [Nrisimha Uttara Tapaniya Upanishad, 9th Khanda] that Maya creates by reflection the Ruler and the Jiva, both the Ruler and the Jiva are only illusory. They are however bright like a crystal jar.

अन्नजन्यं मनो देहात् स्वच्छं यद्वत् तथैव तौ ।
मायिकावपि सर्वस्मात् अन्यस्मात् स्वच्छतां गतौ ॥ ६१ ॥

Just as the mind though born of food is brighter than the body (which also is born of food), so those two (the Ruler and the Jiva), though born of Maya, have brightness more than everything else.

चिद्रूपत्वं च संभाव्यं चित्त्वेनैव प्रकाशनात् ।
सर्वकल्पनशक्तायाः मायायाः दुष्करं न हि ॥ ६२ ॥

The nature of consciousness is proper as it shines only as consciousness. There is certainly nothing impossible of achievement for Maya which has the ability to create everything.

अस्मन्निद्राऽपि जीवेशौ चेतनौ स्वप्नगौ सृजेत् ।
महामाया सृजत्येतौ इत्याश्चर्यं किमत्र ते ॥ ६३ ॥

Even our sleep creates a conscious God and Soul in dreams. What is wonderful to you here that the Great Maya creates them?

सर्वज्ञत्वादिकं चेशे कल्पयित्वा प्रदर्शयेत् ।
धर्मिणं कल्पयन्त्याः स्यात् को भारो धर्मकल्पने ॥ ६४ ॥

It will also create omniscience etc. in the Lord and show them. To one who creates the entity having the attributes, is it a burden to create the attributes?

Can it then create the Kutastha also?

कूटस्थेऽप्यतिशङ्का स्यात् इति चेत् माऽतिशङ्क्यताम् ।
कूटस्थमायिकत्वे तु प्रमाणं न हि विद्यते ॥ ६५ ॥

If it is said that there may be a doubt even about the Kutastha, do not entertain any such doubt. There is no authority at all about the illusoriness of the Kutastha.

वस्तुत्वं घोषयन्त्यस्य वेदान्ताः सकला अपि ।
सपत्नरूपं वस्त्वन्यत् न सहन्तेऽत्र किंचन ॥ ६६ ॥

(On the other hand), all the Upanishads proclaim its reality. They do not tolerate here any other reality of a rival nature.

श्रुत्यर्थं विशदीकुर्मो न तर्कात् वच्मि किंचन ।
तेन तार्किकशङ्कानां अत्र कोऽवसरो वद ॥ ६७ ॥

We make clear the meaning of the Vedas. I do not say anything from (mere) reasoning. Therefore where is the occasion here for the doubts of the logicians? Tell me.

तस्मात् कुतर्कं संत्यज्य मुमुक्षुः श्रुतिमाश्रयेत् ।
श्रुतौ तु माया जीवेशौ करोतीति प्रदर्शितम् ॥ ६८ ॥

Therefore, one who longs for liberation should leave aside vain reasoning and rely upon the Veda. In the Veda however it is clearly shown that Maya creates the Lord and the Jiva.

ईक्षणादिप्रवेशान्ता सृष्टिः ईशकृता भवेत् ।
जाग्रदादिविमोक्षान्तः संसारो जीवकर्तृकः ॥ ६९ ॥

The creation from 'consideration' to 'entering' is done by the Lord. The Samsara from the waking state to liberation is the work of the Jiva.

असङ्ग एव कूटस्थः सर्वदा नास्य कश्चन ।
भवत्यतिशयः तेन मनस्येवं विचार्यताम् ॥ ७० ॥

The Kutastha is unattached only. To it, there is nothing special (loss or gain) always. Therefore, think over in the mind in this way.

न निरोधो न चोत्पत्तिः न बद्धो न च साधकः ।
न मुमुक्षुः न वै मुक्तः इत्येषा परमार्थता ॥ ७१ ॥

"There is no destruction, no creation, none bound, none aspirant, none longing for liberation and none liberated — this is the Truth" (Goudapada Karika).

अवाङ्मनसगम्यं तं श्रुतिः बोधयितुं सदा ।
जीवं ईशं जगद्वाऽपि समाश्रित्य प्रबोधयेत् ॥ ७२ ॥

The Veda, for the purpose of teaching about It which is incapable of being grasped by words and mind, teaches taking its stand always on the Jiva, the Lord or the universe.

यथा यथा भवेत् पुंसां व्युत्पत्तिः प्रत्यगात्मनि ।
सा सैव प्रक्रियेह स्यात् साध्वीत्याचार्यभाषितम् ॥ ७३ ॥

"In whichever way the conception of the inner Self will arise in people, that method itself is proper here"— is the dictum of the Acharya (Suresvara).

श्रुतितात्पर्यं अखिलं अबुध्वा भ्राम्यते जडः ।
विवेकी त्वखिलं बुद्ध्वा तिष्ठत्यानन्दवारिधौ ॥ ७४ ॥

The ignorant not knowing the full purport of the Vedas flounders. The enquirer however, knowing it all, stands in the ocean of bliss.

मायामेघो जगन्नीरं वर्षत्येव यथा तथा ।
चिदाकाशस्य नो हानिः न वा लाभ इति स्थितिः ॥ ७५ ॥

The rain cloud of Maya pours down the water of the universe in any way. There is no loss nor gain at all thereby to the Akasa of consciousness—such is the real state.

इमं कूटस्थदीपं योऽनुसंधत्ते निरन्तरम् ।
स्वयं कूटस्थरूपेण दीप्यतेऽसौ निरन्तरम् ॥ ७६ ॥

He who ponders over this chapter Kutastha Deepa (the Light of the Changeless Self) will himself shine always in the form of the changeless Self.

CHAPTER IX

॥ ध्यानदीपः ॥

DHYANA DEEPA
(THE LIGHT OF CONTEMPLATION)

It was pointed out in the foregoing chapters that the realisation of the Self is attained by analytical enquiry into its nature and by intense concentration. For the benefit of those who may not be capable of such enquiry or such concentration, the revered author prescribes a lesser method, the method of contemplation. Contemplation is, only a mental process of acute supposition and is quite different from knowledge. The former is subordinate to the will of the contemplater while the latter is subordinate to the nature of the thing known and does not in any way depend upon the will of the concentrator. Still, even this contemplation can ultimately lead to actual knowledge. This is the theme of this chapter.

संवादिभ्रमवत् ब्रह्मतत्त्वोपास्त्याऽपि मुच्यते ।
उत्तरे तापनीयेऽतः श्रुतोपास्तिः अनेकधा ॥ १ ॥

Even by contemplation of the true nature of Brahman, one may get released as in Samvadi Bhrama (agreeable mistaking). Therefore contemplation in several ways is prescribed in the (Nrisimha) Uttara Tapaniya Upanishad.

The author himself explains what Samvadi Bhrama (agreeable mistaking) is on the authority of Suresvaracharya.

मणिप्रदीपप्रभयोः मणिबुद्ध्याऽभिधावतोः ।
मिथ्याज्ञानाविशेषेऽपि विशेषोऽर्थक्रियां प्रति ॥ २ ॥

Between two persons who respectively run towards the lustre of a precious stone and the light of a lamp

thinking it to be a precious stone, though there is no difference in their false knowledge, there is a difference in the ultimate usefulness (of the running).

The author explains this in the next four stanzas.

दीपोऽपवरकस्यान्तः वर्तते, तत्प्रभा बहिः ।
दृश्यते द्वार्यथान्यत्र तद्वत् दृष्टा मणेः प्रभा ॥ ३ ॥

There is a lamp inside a room; its light is seen outside in the doorway. Similarly (there is a precious stone) in another room and the lustre of the precious stone is seen (outside in the doorway).

दूरे प्रभाद्वयं दृष्ट्वा मणिबुद्ध्याऽभिधावतोः ।
प्रभायां मणिबुद्धिस्तु मिथ्याज्ञानं द्वयोरपि ॥ ४ ॥

The conception of a precious stone in the (external) light had by two persons who run towards it with the conception that it is a precious stone on seeing both the lights (only) from a distance is certainly false knowledge in the case of both of them.

न लभ्यते मणिः दीपप्रभां प्रत्यभिधावता ।
प्रभायां धावताऽवश्यं लभ्येतैव मणिः मणेः ॥ ५ ॥

The precious stone will not be obtained by the one who runs towards the light of the lamp. The precious stone will certainly be obtained by the other who runs towards the lustre of the precious stone.

दीपप्रभामणिभ्रान्तिः विसंवादिभ्रमः स्मृतः ।
मणिप्रभामणिभ्रान्तिः संवादिभ्रम उच्यते ॥ ६ ॥

The conception of a precious stone in the light of the lamp is considered as an inconsistent delusion. The conception of a precious stone in the lustre of that

precious stone is said to be a consistent delusion (or agreeable mistake).

Such a classification of delusion is possible not only in cases of direct perception but also in the fields of inference and authority.

बाष्पं धूमतया बुध्वा तत्राङ्गारानुमानतः ।
वन्हिः यदृच्छया लब्धः, स संवादिभ्रमो मतः ॥ ७ ॥

Fire is obtained casually by a person who mistaking steam for smoke infers the presence of live embers there — this is considered a consistent delusion.

गोदावर्युदकं गङ्गोदकं मत्वा विशुद्धये ।
संप्रोक्ष्य शुद्धिं आप्नोति, स संवादिभ्रमो मतः ॥ ८ ॥

One gets purification by sprinkling on himself the waters of the river Godavari for purifying himself thinking that they are the waters of the river Ganga — This is considered as consistent delusion (as the Godavari water is also purifying).

ज्वरेणाप्तः सन्निपातं भ्रान्त्या नारायणं स्मरन् ।
मृतः स्वर्गमवाप्नोति, स संवादिभ्रमो मतः ॥ ९ ॥

A person getting delirium on account of fever gets heaven on his death by mistakenly thinking of Narayana — This is considered consistent delusion.

प्रत्यक्षस्यानुमानस्य तथा शास्त्रस्य गोचरे ।
उक्तन्यायेन संवादिभ्रमाः सन्ति हि कोटिशः ॥ १० ॥

In this manner, there are crores of consistent delusions in the fields of direct perception, reasoning and also the Sastra.

अन्यथा मृत्तिकादारुशिलाः स्युः देवताः कथम् ।
अग्नित्वादिधियोपास्याः कथं वा योषिदादयः ॥ ११ ॥

Otherwise, how can mud, wood and stone be (worshipped as) Gods? Or, how can women and others be contemplated upon with the conception of their being Fire etc.

The former is with reference to physical images. The latter relates to contemplation prescribed in the Upanishads themselves e.g., "O Gautama, Woman is Fire, Man is Fire, the Earth is Fire, the Cloud is Fire, the Heaven is Fire" in what is known as Panchagni Vidya (Chhandogya Upanishad V. 4-8).

अयथावस्तुविज्ञानात् फलं लभ्यत ईप्सितम् ।
काकतालीयतः, सोऽयं संवादिभ्रम उच्यते ॥ १२ ॥

The desired-for fruit is obtained by the conception of what the thing is not, accidentally as in the case of a crow and the palmyra—this is called consistent misconception.

The fruit of a palmyra tree is so ripe that it falls down by a crow merely sitting upon it. There the falling of the fruit is ascribed to the crow as if it pushed it down.

स्वयं भ्रमोऽपि संवादी यथा सम्यक्फलप्रदः ।
ब्रह्मतत्त्वोपासनाऽपि तथा मुक्तिफलप्रदा ॥ १३ ॥

Just as the consistent delusion, though a delusion, yields a good result, so does the contemplation of the nature of Brahman yield the fruit of liberation.

The author goes on to describe how such a contemplation is to be done.

वेदान्तेभ्यो ब्रह्मतत्त्वं अखण्डैकरसात्मकम् ।
परोक्षं अवगम्यैतत् अहमस्मीत्युपासते ॥ १४ ॥

Learning from the Upanishads indirectly that the truth of Brahman is of the nature of indivisible Single Bliss, he contemplates thus 'I am That'.

प्रत्यग्व्यक्तिमनुल्लिख्य शास्त्रात् विष्ण्वादिमूर्तिवत् ।
अस्ति ब्रह्मेति सामान्यज्ञानं अत्र परोक्षधीः ॥ १५ ॥

The general knowledge that Brahman is, without cognising the Inner Self (in relation to It) and based only upon the Sastra, like the idea of gods in the images of Vishnu and others, is (mentioned) here as indirect knowledge.

चतुर्भुजाद्यवगतावपि मूर्तिमनुल्लिखन् ।
अक्षैः परोक्षज्ञान्येव, न तदा विष्णुमीक्षते ॥ १६ ॥

Though one may know that Vishnu has four hands etc., in as much as he does not know the figure through his senses, he is only an indirect knower, for at that time he does not see Vishnu.

परोक्षत्वापराधेन भवेत् नातत्त्ववेदनम् ।
प्रमाणेनैव शास्त्रेण सत्यमूर्तेः विभासनात् ॥ १७ ॥

Solely because of this fault of being indirect, it will not become a false knowledge as the true figure alone shines (before his mental eye) as described by the authoritative Sastra itself.

सच्चिदानन्दरूपस्य शास्त्रात् भानेऽप्यनुल्लिखन् ।
प्रत्यञ्चं साक्षिणं तत्तु ब्रह्म साक्षात् न वीक्षते ॥ १८ ॥

Though the nature of Existence, Consciousness and Bliss shines by reason of the Sastra, in as much as he does not cognise the Inner Self (as Brahman), he does not see Brahman directly.

शास्त्रोक्तेनैव मार्गेण सच्चिदानन्दनिश्चयात् ।
परोक्षमपि तत् ज्ञानं तत्त्वज्ञानं, न तु भ्रमः ॥ १९ ॥

As there is the firm conviction of the Existence, Consciousness and Bliss aspects got in the method prescribed by the Sastra itself, that knowledge, though an indirect one, is true knowledge and not a delusion.

ब्रह्म यद्यपि शास्त्रेषु प्रत्यक्त्वेनैव वर्णितम् ।
महावाक्यैः, तथाऽप्येतत् दुर्बोधं अविचारिणः ॥ २० ॥

Though Brahman has been described by the Mahavakyas in the Sastras as of the nature of the Inner Self, still this is difficult to be understood by one who does not make enquiry.

देहाद्यात्मत्वविभ्रान्तौ जाग्रत्यां न हठात् पुमान् ।
ब्रह्मात्मत्वेन विज्ञातुं क्षमते मन्दधीत्वतः ॥ २१ ॥

When the mistaken conception that the body etc. are the Self is quite awake, a person cannot by force know Brahman as the Self as his intellect is dull.

'Dull' means not pure enough to grasp the full implication of the teachings of the Vedas.

ब्रह्ममात्रं सुविज्ञेयं श्रद्धालोः शास्त्रदर्शिनः ।
अपरोक्षद्वैतबुद्धिः परोक्षाद्वैतबुद्ध्यनुत् ॥ २२ ॥

Brahman alone is easily understood by one who has faith and studies the Sastras. The direct perception of duality (in the universe) does not destroy the indirect perception of non-duality (during contemplation).

अपरोक्षशिलाबुद्धिः न परोक्षेशतां नुदेत् ।
प्रतिमादिषु विष्णुत्वे को वा विप्रतिपद्यते ॥ २३ ॥

The direct perception as a stone does not destroy the indirect (conception of) God-head (in it). Who disputes the Vishnu-nature of the images etc.?

अश्रद्धालोः अविश्वासो नोदाहरणं अर्हति ।
श्रद्धालोरेव सर्वत्र वैदिकेष्वधिकारतः ॥ २४ ॥

The disbelief of one who has no faith does not deserve to be instanced here. Everywhere in Vaidika matters, there is competency only in one who has faith.

सकृदाप्तोपदेशेन परोक्षज्ञानं उद्भवेत् ।
विष्णुमूर्त्युपदेशो हि न मीमांसां अपेक्षते ॥ २५ ॥

Indirect knowledge may arise by a single teaching by a well-wisher. The teaching about an image of Vishnu does not certainly require any enquiry.

And yet it is able to produce indirect knowledge If it is so competent, why are then so many Sastras which enquire about rites and worships as no enquiry is needed at all?

कर्मोपास्ती विचार्येते अनुष्ठेयाविनिर्णयात् ।
बहुशाखाविप्रकीर्णं निर्णेतुं कः प्रभुः नरः ॥ २६ ॥

Rites and worship are enquired into as there is uncertainty about their observance. Which man is competent to decide in a matter scattered over many branches of the Vedas?

The Sastras are necessary to systematise the matter so that the right method of performance may be easily understood without the necessity to ransack the whole of the Vedas.

निर्णीतोऽर्थः कल्पसूत्रैः ग्रथितः, तावताऽऽस्तिकः ।
विचारं अन्तरेणापि शक्तोऽनुष्ठातुं अञ्जसा ॥ २७ ॥

The matter has been determined and put together by the Kalpa Sutras. One who has faith is competent to perform (the rite or worship) immediately with their help without any (independent) enquiry.

उपास्तीनां अनुष्ठानं आर्षग्रन्थेषु वर्णितम् ।
विचाराक्षममर्त्याश्च तच्छुत्वोपासते गुरोः ॥ २८ ॥

The practising of contemplations is described in the works of Rishis. Persons who are not able to make enquiry practise on learning it from a Guru.

वेदवाक्यानि निर्णेतुं इच्छन् मीमांसतां जनः ।
आप्तोपदेशमात्रेण ह्यनुष्ठानं हि संभवेत् ॥ २९ ॥

Let Thoes people who want to determine (the purport of) the Vedic passages make enquiry. But performance is quite possible on hearing the teaching of a well-wisher alone.

ब्रह्मसाक्षात्कृतिस्त्वेवं विचारेण विना नृणाम् ।
आप्तोपदेशमात्रेण न संभवति कुत्रचित् ॥ ३० ॥

The direct realisation of Brahman however will never arise in people without enquiry and by the mere teaching by a well-wisher.

परोक्षज्ञानं अश्रद्धा प्रतिबध्नाति नेतरत् ।
अविचारोऽपरोक्षस्य ज्ञानस्य प्रतिबन्धकः ॥ ३१ ॥

Want of faith impedes indirect knowledge; nothing else does. The impediment to direct knowledge is want of enquiry.

विचार्याप्यपरोक्षेण ब्रह्मात्मानं न वेत्ति चेत् ।
आपरोक्ष्यावसानत्वात् भूयो भूयो विचारयेत् ॥ ३२ ॥

If he does not realise his Self as Brahman directly even after doing the enquiry, as the object of enquiry is to lead to (end in) direct realisation, he must again and again enquire.

विचारयन् आमरणं नैवात्मानं लभेत चेत् ।
जन्मान्तरे लभेतैव प्रतिबन्धक्षये सति ॥ ३३ ॥

If he does not get at the Self even though enquiring till his death, he will certainly get at it in the next birth when the hindrances have been exhausted.

इह वाऽमुत्र वा विद्येत्येवं सूत्रकृतोदितम् ।
शृण्वन्तोऽप्यत्र बहवो यन्न विद्युः इति श्रुतिः ॥ ३४ ॥

"Here or elsewhere knowledge (arises)"—thus is declared by the author of the Brahma Sutras. "Which many do not know even though they learn about it here"—is the Vedic passage (Katha Upanishad II, 7).

गर्भ एव शयानः सन् वामदेवोऽवबुद्धवान् ।
पूर्वाभ्यस्तविचारेण यद्वत् अध्ययनादिषु ॥ ३५ ॥

Vamadeva attained realisation even when lying in the womb by reason of the enquiry practised before, like the study of the Vedas etc.

बहुवारं अधीतेऽपि तदा नायाति चेत् पुनः ।
दिनान्तरेऽनधीत्यैव पूर्वाधीतं स्मरेत् पुमान् ॥ ३६ ॥

If it does not come up even though repeatedly studied, the man will recollect what was studied before on a later day again without at all studying it.

कालेन परिपच्यन्ते कृषिगर्भादयो यथा ।
तद्वत् आत्मविचारोऽपि शनैः कालेन पच्यते ॥ ३७ ॥

Just as crops, embryo etc. get ripe by time, so does the enquiry about the Self get ripe slowly by time.

पुनः पुनः विचारेऽपि त्रिविधप्रतिबन्धतः ।
न वेत्ति तत्त्वं इत्येतत् वार्त्तिके सम्यगीरितम् ॥ ३८ ॥

Though there is enquiry again and again, one does not know the truth because of a three-fold impediment — this has been thus well explained in the Vartika (by Suresvaracharya).

Seven stanzas from the Vartika are here quoted.

कुतः तत् ज्ञानं इति चेत्, तद्धि बन्धपरिक्षयात् ।
असावपि च भूतो वा भावी वा वर्ततेऽथवा ॥ ३९ ॥

If it is asked "How does that knowledge (which did not arise in the previous birth) arise now?", (the answer is) it arises because of the exhaustion of the impediment. That impediment itself may be a past one or a future one or may be present even now.

अधीतवेदवेदार्थोऽप्यत एव न मुच्यते ।
हिरण्यनिधिदृष्टान्तात् इदमेव हि दर्शितम् ॥ ४० ॥

Even one who has studied the Vedas and understood their meaning does not get liberated only because of this (existence of impediment). This itself is pointed out by the illustration of the treasure of gold.

It is said in the Chhandogya Upanishad VIII, 3 (2) that people everyday resort to Brahman but they do not know it just as a man walking daily on a floor beneath which a treasure is hidden.

अतीतेनापि महिषीस्नेहेन प्रतिबन्धतः ।
भिक्षुः तत्त्वं न वेदेति गाथा लोके प्रगीयते ॥ ४१ ॥

A Sannyasi did not realise the truth because of the impediment caused by the attachment to a buffalo though entertained long ago — such is a tale current in the world.

अनुसृत्य गुरुः स्नेहं महिष्यां तत्त्वं उक्तवान् ।
ततो यथावत् वेदैष प्रतिबन्धस्य संक्षयात् ॥ ४२ ॥

This Guru in consonance with that attachment taught him the truth with reference to the buffalo itself. Thereupon, he realised the truth properly because of the exhaustion of the impediment.

The present impediment is then shown to be four-fold.

प्रतिबन्धो वर्तमानो विषयासक्तिलक्षणः ।
प्रज्ञामान्द्यं कुतर्कश्च विपर्ययदुराग्रहः ॥ ४३ ॥

The present impediment may be of the nature of attachment to objects of the senses, dullness of intellect, perverse reasoning, or bigotedness (persistence) in wrong conceptions.

शमाद्यैः श्रवणाद्यैश्च तत्र तत्रोचितैः क्षयम् ।
नीतेऽस्मिन् प्रतिबन्धेऽतः स्वस्य ब्रह्मत्वं अश्नुते ॥ ४४ ॥

When this impediment is destroyed by the appropriate means, mental control etc. and hearing etc., he thereby realises his own Brahman-hood.

Mental control etc. means the six Sadhanas known as Sama (mental control), Dama (sense restraint), Uparati (cessation of activity), Titiksha (toleration of heat and cold etc.), Sraddha intense faith) and Samadhana (mental equipoise). Hearing etc. means the four Sadhanas known as Sravana (hearing), Manana (cogitation), Nididhyasana (concentration) and Samadhi (trance).

आगामिप्रतिबन्धश्च वामदेवे समीरितः ।
एकेन जन्मना क्षीणो, भरतस्य त्रिजन्मभिः ॥ ४५ ॥

The future impediment has been pointed out as exhausted in a single birth in the case of Vamadeva and by three births in the case of Bharata.

योगभ्रष्टस्य गीतायां अतीते बहुजन्मनि ।
प्रतिबन्धक्षयः प्रोक्तो, न विचारोऽप्यनर्थकः ॥ ४६ ॥

In the Gita (VI, 40–44) the exhaustion of impediment for a person who has failed in Yoga (not realised the goal of Yoga) is mentioned after the lapse of many births. The enquiry however is never fruitless.

The author himself comments on the Gita passages by paraphrasing them.

प्राप्य पुण्यकृतां लोकान् आत्मतत्त्वविचारतः ।
शुचीनां श्रीमतां गेहे साभिलाषोऽभिजायते ॥ ४७ ॥

After obtaining the worlds of those who do virtuous deeds, by reason of his enquiring into the truth of the Self, he is born in the house of pure prosperous people if he is desireful (if he has not fully eradicated all kinds of desires).

अथवा योगिनामेव कुले भवति धीमताम् ।
निस्पृहो ब्रह्मतत्त्वस्य विचारात्, तद्धि दुर्लभम् ॥ ४८ ॥

Or, if he is without desire, he is born in the family of Yogis itself of high intellect, on account of his enquiry about the truth of Brahman. This is certainly very difficult to obtain.

Why it is difficult is then explained.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः तस्मात् एतद्धि दुर्लभम् ॥ ४९ ॥

There (in the birth in the family of Yogis) he gets the application of mind which he had in his previous embodiment and therefore exerts himself further (in the same field). Therefore this is certainly difficult to obtain.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
अनेकजन्मसंसिद्धः ततो याति परां गतिम् ॥ ५० ॥

He is involuntarily dragged by that previous practice itself. Becoming thus perfected after several births, he then reaches the supreme goal.

Ordinary desire was mentioned in stanza 47. It may be that his desire is for the highest of phenomenal pleasures which can be obtained only in the Brahma Loka but, as his ambition is unhampered release from bondage, he may suppress that desire but it will still remain latent and be an impediment to the attainment of the supreme goal.

ब्रह्मलोकाभिवाञ्छायां सम्यक् सत्यां निरुध्य ताम् ।
विचारयेत् य आत्मानं न तु साक्षात्करोत्ययम् ॥ ५१ ॥

If when there is a strong desire for the Brahma Loka he suppresses it and enquires about the Self, he does not get direct realisation.

वेदान्तविज्ञानसुनिश्चितार्थाः इति शास्त्रतः ।
ब्रह्मलोके स कल्पान्ते ब्रह्मणा सह मुच्यते ॥ ५२ ॥

"Those who have firmly grasped the purport by the knowledge of the Upanishads". [Mund. Upa. III, 2 (6)]—according to this Sastra, at the end of the Kalpa in the Brahma Loka, he is released along with Brahma.

There may be impediment even for the enquiry.

केषांचित् स विचारोऽपि कर्मणा प्रतिबध्यते ।
श्रवणायापि बहुभिर्यो न लभ्यः इति श्रुतेः ॥ ५३ ॥

In the case of some, even that enquiry may be obstructed by their Karma, as there is the Vedic passage "Which is not available to many even for hearing".

(Kathopanishad II, 7)

Having thus pointed out the difficulties in the path of direct realisation through enquiry, the revered author resumes the subject of contemplation with which he opened this chapter and shows how that also will ultimately lead to direct realisation.

अत्यन्तबुद्धिमान्द्याद्वा सामग्र्या वाऽप्यसंभवात् ।
यो विचारं न लभते ब्रह्मोपासीत सोऽनिशम् ॥ ५४ ॥

He who is unable to make the enquiry either because of the great dullness of intellect or because of want of the means (facilities for enquiry) must contemplate Brahman incessantly.

निर्गुणब्रह्मतत्त्वस्य न ह्युपास्तेः ऽसंभवः ।
सगुणब्रह्मणीवात्र प्रत्ययावृत्तिसंभवात् ॥ ५५ ॥

There is certainly no impossibility in the contemplation of the nature of the unqualified Brahman, as repetition of thought is possible here as in the case of the qualified Brahman.

अवाङ्मनसगम्यं तत् नोपास्यं इति चेत्, तदा ।
अवाङ्मनसगम्यस्य वेदनं न च संभवेत् ॥ ५६ ॥

If it is said "That (the unqualified Brahman) is incapable of being grasped by speech or mind and therefore not capable of being contemplated", then the knowledge also of what is incapable of being grasped by speech or mind is not possible.

वागाद्यगोचराकारं इत्येवं यदि वेत्त्यसौ ।
वागाद्यगोचराकारं इत्युपासीत, नो कुतः ॥ ५७ ॥

If one knows it as of a form incapable of being grasped by speech etc., why not contemplate it as of a form incapable of being grasped by speech etc.?

When you give it a 'form' whether it is capable of being grasped by the mind or is incapable of being so grasped, it is

still a form. An entity which is ascribed a form cannot be called "Unqualified Brahman". When you contemplate it, you are really contemplating a 'qualified' Brahman. The author points out that, if the unqualified Brahman is capable of being *known*, it is ascribed the quality of knowable-ness and therefore cannot be called 'unqualified'. The obvious answer is that the unqualified Brahman is not an object capable of being directly known but is only capable of being indicated. If that is so, it can be contemplated also as capable of being indicated. There is really no difference between contemplation and knowing in this respect.

सगुणत्वं उपास्यत्वात् यदि, वेद्यत्वतोऽपि तत् ।
वेद्यं चेत् लक्षणावृत्त्या, लक्षितं समुपास्यताम् ॥ ५८ ॥

If qualified-ness follows from contemplatability, it follows even from knowability. If it is knowable only by indication, then let it be contemplated also as the indicated.

ब्रह्म विद्धि तदेव त्वं न त्विदं यदुपासते ।
इति श्रुतेः उपास्यत्वं निषिद्धं ब्रह्मणो यदि ॥ ५९ ॥

विदितादन्यदेवेति श्रुतेः वेद्यत्वं अस्य न ।

If the contemplatability of Brahman is negatived by the Vedic passage "Know that alone as Brahman and not this which is contemplated" (Kena Upanishad I; 5-9), its knowability also cannot be because of the Vedic passage 'It is quite different from the known' („ „ 4).

यथा श्रुत्यैव वेद्यं चेत् तथा श्रुत्याऽप्युपास्यताम् ॥ ६० ॥

If it is knowable as described in the Veda, let it be also contemplated as described in the Veda.

अवास्तवी वेद्यता चेत् उपास्यत्वं तथा न किम् ।
वृत्तिव्याप्तिः वेद्यता चेत् उपास्यत्वेऽपि तत् समम् ॥ ६१ ॥

If it is said that knowability is not real, why not contemplatability also be so? If knowability is the being enveloped by mental activity, it is the same in contemplatability also.

का ते भक्तिः उपास्तौ चेत्, कस्ते द्वेषः तदीरय ।
मानाभावो न वाच्योऽस्यां बहुश्रुतिषु दर्शनात् ॥ ६२ ॥

"Why this insistence by you on contemplation?"— If so asked, "Why this aversion of yours to it. Tell me. If canot be said there is no authority for this (contemplation) as it is found in many a Vedic passage".

उत्तरस्मिन् तापनीये शैब्यप्रश्नेऽथ काठके ।
माण्डूक्यादौ च सर्वत्र निर्गुणोपास्तिः ईरिता ॥ ६३ ॥

In the (Nrisimha) Uttara Tapaniya Upanishad, in the Prasna by Saibya, then in the Kathaka, in the Mandukya and others, everywhere the contemplation of the unqualified Brahman is prescribed.

अनुष्ठानप्रकारोऽस्याः पञ्चीकरण ईरितः ।
ज्ञानसाधनं एतत् चेत्, नेति केनात्र वारितम् ॥ ६४ ॥

The method of practising it is mentioned in the 'Panchikarana' (of Sri Sankara Bhagavatpada). If it is only a means to knowledge, by whom is the nature of means denied here (to contemplation as a means to knowledge)?

नानुतिष्ठति कोऽप्येतत् इति चेत् मानुतिष्ठतु ।
पुरुषस्यापराधेन किं उपास्तिः प्रदुष्यति ॥ ६५ ॥

If nobody at all practises this, let him not. Will contemplation become bad due to the fault of the person (who does not practise it)?

Simply because people resort to incantations and other low worships and even to merely worldly occupations like agriculture and trade in preference to the contemplation of the qualified Brahman itself, does it follow that such contemplation is bad? Similarly, if the qualified Brahman is preferred to the unqualified Brahman for contemplation by people, the contemplation of the latter does not thereby become bad.

इतोऽप्यतिशयं मत्वा मन्त्रान् वश्यादिकारिणः ।
मूढाः जपन्तु, तेभ्योऽतिमूढाः कृषिं उपासताम् ॥ ६६ ॥

Let the ignorant do Japa of Mantras capable of securing mastey over others and the like taking them to be more important than even this (contemplation of the qualified Brahman). Let them more ignorant than them devote their attention to cultivation.

तिष्ठन्तु मूढाः, प्रकृता निर्गुणोपास्तिः ईर्यते ।

Let the ignorant be (leave them aside). The subject on hand, the contemplation of the unqualified Brahman, is now dealt with.

विद्यैक्यात् सर्वशाखास्थान् गुणान् अत्रोपसंहरेत् ॥ ६७ ॥

As there is identity of the teaching, one must gather here the characteristics mentioned in all the branches of the Veda (as regards the unqualified Brahman).

Characteristics are two-fold, positive and negative. Those which define Brahman as the real, conscious, blissful etc. are positive. Those which define it as without hands, feet, qualities, activities etc. are negative. Both these sets must be brought together to have a proper conception of Brahman. The author points out that Sage Vyasa himself has so prescribed in his Brahma Sutras.

आनन्दादेः विधेयस्य गुणसङ्घस्य संहृतिः ।
आनन्दादयः इत्यस्मिन् सूत्रे व्यासेन वर्णिता ॥ ६८ ॥

The clubbing of the group of characteristics which are prescribed, namely 'Bliss' etc. is described by Sage Vyasa in this sutra "Bliss and others ... ...".

अस्थूलादेः निषेध्यस्य गुणसङ्घस्य संहृतिः ।
तथा व्यासेन सूत्रेऽस्मिन् उक्ताऽक्षरधियां त्विति ॥ ६९ ॥

The clubbing of the group of characteristics which are prohibited, namely, 'Not gross' etc. is similarly mentioned by Sage Vyasa in the Sutra "For those however whose minds are centered on the Decay-less ... ...".

निर्गुणब्रह्मतत्त्वस्य विद्यायां गुणसंहृतिः ।
न युज्येतेत्युपालम्भो व्यासं प्रत्येव मां न तु ॥ ७० ॥

The clubbing together of characteristics in the teaching about the nature of the unqualified Brahman is not proper—Such an accusation must be directed only towards Sage Vyasa and not towards me.

हिरण्यश्मश्रुसूर्यादिमूर्त्तीनां अनुदाहृतेः ।
अविरुद्धं निर्गुणत्वं इति चेत्, तुष्यतां त्वया ॥ ७१ ॥

If you say "The nature of being unqualified is not contradicted as there is no mention of forms like the golden-bearded Sun etc. (Chhandogya Upa. I, 6-6)", satisfy yourself thereby.

गुणानां लक्षकत्वेन न तत्त्वेऽन्तः प्रवेशनम् ।
इति चेत्, अस्त्वेवमेव ब्रह्मतत्त्वं उपास्यताम् ॥ ७२ ॥

If it is said "As the characteristics are only in the nature of indicaters, they do not enter into the substance of Brahman", let it be. Let the nature of Brahman be contemplated even as such [as there is no hindrance by these characteristics being attributed to it].

आनन्दादिभिः अस्थूलादिभिश्चात्माऽत्र लक्षितः ।
अखण्डैकरसः सोऽहं अस्मीत्येवं उपासते ॥ ७३ ॥

That indivisible single Bliss which is indicated here by "bliss etc." (positive characteristics) and also by "not-gross etc." (negative characteristics) am I — in this way he contemplates.

What then is the difference between such a contemplation and actual knowledge?

बोधोपास्त्योः विशेषः कः इति चेत् उच्यते शृणु ।
वस्तुतन्त्रो भवेत् बोधः, कर्तृतन्त्रं उपासनम् ॥ ७४ ॥

If you ask "what is the difference between knowledge and contemplation?", it will be stated. Listen, knowledge is dependent upon the thing (to be known). Contemplation is dependent upon the doer (the person who contemplates).

विचारात् जायते बोधोऽनिच्छा यं न निवर्तयेत् ।
स्वोत्पत्तिमात्रात् संसारे दहत्यखिलसत्यताम् ॥ ७५ ॥

Knowledge is born of enquiry; the notwishing for it will not prevent it; by its rising itself, it burns away the reality of everything in Samsara.

'Everything' includes Virtue and Vice, Pleasure and Pain, Birth and Death.

तावता कृतकृत्यः सन् नित्यतृप्तिं उपागतः ।
जीवन्मुक्तिं अनुप्राप्य प्रारब्धक्षयं ईक्षते ॥ ७६ ॥

By that much (the burning away of everything in Samsara) he becomes one who has done what all has to be done (one for whom nothing more remains to be done), attains permanent satisfaction, reaches the state of Jivan-

mukti (liberation even when living) and looks forward to the exhaustion of Prarabdha Karma.

The nature of contemplation is next described.

आप्तोपदेशं विश्वस्य श्रद्धालुः अविचारयन् ।
चिन्तयेत् प्रत्ययैः अन्यैः अनन्तरितवृत्तिभिः ॥ ७७ ॥

One, who has faith and does not make enquiry, implicitly believing the teaching of a well-wisher should think over (what has been taught) without being interspersed by any other thoughts.

यावत् चिन्त्यस्वरूपत्वाभिमानः स्वस्य जायते ।
तावत् विचिन्त्य पश्चाच्च तथैवामृति धारयेत् ॥ ७८ ॥

Till the deep sense of the nature of the object of contemplation arises in himself, he must contemplate and thereafter retain it in the same degree till death.

The author refers to such a deep sense of identity with the object of contemplation as exemplified in the case of one who was always contemplating on Prana, the Universal Life, as enveloping (devouring) everything. This is found in the Chhandogya Upanishad IV, 3.

ब्रह्मचारी भिक्षमाणो युतः संवर्गविद्यया ।
संवर्गरूपतां चित्ते धारयित्वा ह्यभिक्षत ॥ ७९ ॥

A Brahmachari asking for food having the knowledge of Samvarga asked for food bearing in mind (that he himself was of) the nature of Samvarga.

It was mentioned in stanza 74 that contemplation depended upon the doer. The author now explains how it is dependent.

पुरुषस्येच्छया कर्तुं अकर्तुं कर्तुं अन्यथा ।
शक्योपास्तिः, अतो नित्यं कुर्यात् प्रत्ययसन्ततिम् ॥ ८० ॥

Contemplation is capable of being done by the wish (will) of a person, of not being done and of being done in a different way. Therefore he must constantly be repeating the thought so as to maintain continuity.

वेदाध्यायी ह्यप्रमत्तोऽधीते स्वप्नेऽधिवासतः ।
जपिता तु जपत्येव, तथा ध्याताऽपि वासयेत् ॥ ८१ ॥

One who has learned the Vedas recites them in his dream without any mistake because of the intense habit. One who (habitually) does Japa does Japa only (even in his dreams). Similarly, one who contemplates must also get the mental habit (of contemplation).

By the force of such habit, he will contemplate even in his dreams.

विरोधिप्रत्ययं त्यक्त्वा नैरन्तर्येण भावयन् ।
लभते वासनावेशात् स्वप्नादावपि भावनाम् ॥ ८२ ॥

Abandoning contrary thought and thinking over without any break, he by reason of the mental habit, gets the same thought even in dreams etc.

'etc.' includes delirious states.

भुञ्जानोऽपि निजारब्धं आस्थातिशयतोऽनिशम् ।
ध्यातुं शक्तो न संदेहो विषयव्यसनी यथा ॥ ८३ ॥

Though he may be experiencing his Prarabdha Karma, he will be able to contemplate incessantly because of the magnitude of his yearning, just like a person bent upon the enjoyment of objects; there is no doubt about this.

परव्यसनिनी नारी व्यग्राऽपि गृहकर्मणि ।
तदेवास्वादयत्यन्तः परसङ्गरसायनम् ॥ ८४ ॥

A woman whose yearning is for another (other than the husband), though engaged in the duties of the house, relishes within herself that happiness of contact with that other alone.

परसङ्गं स्वादयन्त्या अपि नो गृहकर्म तत् ।
कुण्ठीभवेत्, अपि त्वेतत् आपातेनैव वर्तते ॥ ८५ ॥

Though she is inwardly (recalling and) tasting the contact with that other, the household work will not suffer. But that will be done only superficially.

As her mind is engaged elsewhere, the household work will be only seemingly done by her without her taking any interest in it.

गृहकृत्यव्यसनिनी यथा सम्यक् करोति तत् ।
परव्यसनिनी तद्वन्न करोत्येव सर्वथा ॥ ८६ ॥

She whose mind is on another will not do the work at all in all respects in the manner in which a woman bent upon the household work will do it, namely, well.

The revered author might have given a better illustration but felt bound to mention an illustration found in Yoga Vasishtha.

एवं ध्यानैकनिष्ठोऽपि लेशात् लौकिकं आचरेत् ।
तत्त्ववित्त्वविरोधित्वात् लौकिकं सम्यगाचरेत् ॥ ८७ ॥

Similarly a person, deeply engaged in contemplation alone though he may be, will attend to worldly concerns only slightly. The knower of truth however will attend to worldly concerns very well as they are not inimical (to knowledge).

In the succeeding stanzas, it is shown how they are not inimical.

मायामयः प्रपञ्चोऽयं, आत्मा चैतन्यरूपधृक् ।
इति बोधे विरोधः को लौकिकव्यवहारिणः ॥ ८८ ॥

This world is a creation of Maya, the Self is of the nature of consciousness — when such a knowledge is had, what is the contradiction in a knower engaging himself in worldly affairs?

अपेक्षते व्यवहृतिः न प्रपञ्चस्य वस्तुताम् ।
नाप्यात्मजाड्यं, किं त्वेषा साधनान्येव काङ्क्षति ॥ ८९ ॥

Worldly dealing does not require the reality of the world nor the inertness (ignorance) of the Self. On the other hand, it requires only the means (the necessary materials for having the dealing).

मनोवाक्कायतद्बाह्यपदार्थाः साधनानि, तान् ।
तत्त्ववित् नोपमृद्नाति, व्यवहारोऽस्य नो कुतः ॥ ९० ॥

The materials (for worldly dealing) are the mind, speech, body and objects external to them. The knower of truth does not destroy them. Why should there not be worldly dealing for him?

उपमृद्नाति चित्तं चेत् ध्याताऽसौ, न तु तत्त्ववित् ।
न बुद्धिं अर्दयन् दृष्टो घटतत्त्वस्य वेदिता ॥ ९१ ॥

If he does suppress the mind, he is a contemplater and not a knower. The knower of the truth of a pot is not seen to suppress his mind.

सकृत्प्रत्ययमात्रेण घटश्चेत् भासते सदा ।
स्वप्रकाशोऽयमात्मा किं घटवच्च न भासते ॥ ९२ ॥

If by a single perception itself a pot will for ever shine (in the memory), will not this self-luminous Self shine just like the pot?

स्वप्रकाशतया किं ते, तद्बुद्धिः तत्त्ववेदनम् ।
बुद्धिश्च क्षणनाश्येति चोद्यं तुल्यं घटादिषु ॥ ९३ ॥

"What do you gain by the Self being self-luminous? Knowledge of it means a mental activity concerning its nature. Mental activity ceases in a moment (immediately)"—such a question arises equally in the knowledge of a pot etc.

घटादौ निश्चिते बुद्धिः नश्यत्येव, यदा घटः ।
इष्टो नेतुं तदा शक्यः इति चेत्, सममात्मनि ॥ ९४ ॥

"The mental activity dies no doubt when the pot etc. have been determined (clearly grasped by the mind). When the pot is desired to be brought, it is however possible to do so".—If so said, this is similar in the case of the Self.

Once a knowledge of the pot is had, the mental activity that produced it ceases to be. But the impression created by it is in the mind so that when we see a pot again, that knowledge comes up. Thus though it is not continuously present it is possible of being recalled when any occasion arises. The author points out that even in the knowledge of the Self the same principle applies.

निश्चित्य सकृदात्मानं यदाऽपेक्षा तदैव तम् ।
वक्तुं मन्तुं तथा ध्यातुं शक्नोत्येव हि तत्त्ववित् ॥ ९५ ॥

After getting a firm knowledge of that Atma, the knower of truth is certainly able to talk about it, to think about it, to contemplate it, whenever he wants to do it.

उपासक इव ध्यायन् लौकिकं विस्मरेत् यदि ।
विस्मरत्वेव, सा ध्यानात् विस्मृतिः, न तु वेदनात् ॥ ९६ ॥

If he contemplating just like a contemplater forgets worldly concerns, let him forget them. But the forgetting

is because of the contemplation and not because of the knowledge.

ध्यानं स्वैच्छिकं एतस्य वेदनात् मुक्तिसिद्धितः ।
ज्ञानादेव तु कैवल्यं इति शास्त्रेषु डिण्डिमः ॥ ९७ ॥

Contemplation is however only optional to him for liberation has been secured by knowledge itself. "The Alone-ness is only by knowledge"—such is the proclamation of the Sastras.

He is not bound to contemplate just as he is not bound to be talking about the Self. He may do it or not do it. The not-doing it will not affect his liberation which has already been secured by the knowledge of the Self which alone is the immediate means of liberation. But will not the want of contemplation drag him down to the level of the world?

तत्त्ववित् यदि न ध्यायेत् प्रवर्तेत तदा बहिः ।
प्रवर्ततां सुखेनायं, को बाधोऽस्य प्रवर्तने ॥ ९८ ॥

"If the knower of truth does not contemplate, he will be active externally". Let him by all means be active. What is the harm to him in being so active?

अतिप्रसङ्ग इति चेत्, प्रसङ्गं तावत् ईरय ।
प्रसङ्गो विधिशास्त्रं चेत्, न तत् तत्त्वविदं प्रति ॥ ९९ ॥

"(If he is active) there may be straying away from propriety" – if so, tell me what propriety is. If it is propriety in the Sastra prescribing injunctions (positive and negative) that Sastra is not applicable to him.

Why not?

वर्णाश्रमवयोवस्थाभिमानो यस्य विद्यते ।
तस्यैव च निषेधाश्च विधयः सकला अपि ॥ १०० ॥

All the prohibitions and commands are only for him in whom there is attachment to caste, Asrama, age and condition.

वर्णाश्रमादयो देहे मायया परिकल्पिताः ।
नात्मनो बोधरूपस्येत्येवं तस्य विनिश्चयः ॥ १०१ ॥

Caste, Asrama etc. are imposed on the body by Maya and are not of the Self which is of the nature of consciousness — thus is his firm conclusion.

समाधिं अथ कर्माणि मा करोतु करोतु वा ।
हृदयेनास्तसर्वास्थो मुक्त एवोत्तमाशयः ॥ १०२ ॥

Let him not do or do Samadhi (mental Equipoise) or actions. He who has discarded all desires from his heart and has secured the highest attitude of mind is certainly a liberated one.

नैष्कर्म्येण न तस्यार्थः तस्यार्थोऽस्ति न कर्मभिः ।
न समाधानजप्याभ्यां यस्य निर्वासनं मनः ॥ १०३ ॥

To him whose mind is devoid of stored-up impressions, there is nothing to be gained by non-activity; to him there is nothing to be gained by actions nor by Samadhi or Japa.

आत्माऽसङ्गः ततोऽन्यत् स्यात् इन्द्रजालं हि मायिकम् ।
इत्यचञ्चलनिर्णीते कुतो मनसि वासना ॥ १०४ ॥

How can there any stored-up impression in the mind when it has been unshakeably determined that the Self is quite unattached and that which is other than that (that is, the world of duality) is the creation of Maya just like the creation of a magician?

Thus showing that propriety is not for the knower, the author points out that for him there can be neither any straying away from propriety.

एवं नास्ति प्रसङ्गोऽपि, कुतोऽस्यातिप्रसञ्जनम् ।
प्रसङ्गो यस्य तस्यैव शङ्क्येतातिप्रसञ्जनम् ॥ १०५ ॥

Thus even propriety is not for him. How can there be any breach of it for him? Breach of propriety can be thought of only in relation to him for whom there is propriety.

विध्यभावात् न बालस्य दृश्यतेऽतिप्रसञ्जनम् ।
स्यात् कुतोऽतिप्रसङ्गोऽस्य विध्यभावे समे सति ॥ १०६ ॥

There is no breach of propriety for a child as there is no injunction for it. How can there be any breach of propriety for him (the knower) when the absence of injunction is common to both?

न किंचित् वेत्ति बालश्चेत्, सर्वं वेत्त्येव तत्त्ववित् ।
अल्पज्ञस्यैव विधयः सर्वे स्युः, नान्ययोः द्वयोः ॥ १०७ ॥

If it is said that the child knows nothing, the knower of truth surely knows everything. All injunctions are for only him who knows a little and not for the other two.

शापानुग्रहसामर्थ्यं यस्यासौ तत्त्ववित् यदि ।
तन्न, शापादिसामर्थ्यं फलं स्यात् तपसो यतः ॥ १०८ ॥

If it is said that a knower of truth is he who has the capacity to give curses and blessings, it is not correct, for such capacity to give curses etc. is the result of Tapas.

व्यासादेरपि सामर्थ्यं दृश्यते तपसो बलात् ।
शापादिकारणात् अन्यत् तपो ज्ञानस्य कारणम् ॥ १०९ ॥

The capacity of Sage Vyasa and others also is seen because of the strength of their Tapas. But the cause of knowledge is another kind of Tapas different from what is the cause of (the capacity to give) curses etc.

द्वयं यस्यास्ति तस्यैव सामर्थ्यज्ञानयोः जनिः ।
एकैकं तु ततः कुर्वन् एकैकं लभते फलम् ॥ ११० ॥

There is the birth of both that capacity and knowledge in him alone in whom there are both (kinds of Tapas). Therefore, one who practises only one of them gets the result appropriate to that one.

सामर्थ्यहीनो निन्द्यश्चेत् यतिभिः विधिवर्जितः ।
निन्द्यन्ते यतयोऽप्यन्यैः अनिशं भोगलम्पटैः ॥ १११ ॥

If a Sannyasi who does not observe any restrictions and has not the capacity (to curse or bless) is criticised by those who observes those restrictions, the latter also are criticised by others who are always hankering after enjoyments.

भिक्षावस्त्रादि रक्षेयुः यद्येते भोगतुष्टये ।
अहो यतित्वं एतेषां वैराग्यभरमंथरम् ॥ ११२ ॥

If these (Sannyasis) safeguard their food, cloths etc. for the satisfaction of enjoyment, wonderful is this Sannyasi-hood burdened with the weight of dispassion!

If a Sannyasi secures food or cloths, it is just to meet the bare necessaries of life to sustain the body and not for the purpose of deriving any pleasure or enjoyment from them. If the latter is his motive, he is not a proper Sannyasi at all; the cloak of dispassion which he has put on will sit very heavily on him.

वर्णाश्रमपरान् मूढा निन्दन्त्वित्युच्यते यदि ।
देहात्ममतयो बुद्धं निन्दन्त्वाश्रममानिनः ॥ ११३ ॥

If it is said "Let fools criticise those attached to caste and Asrama (for performing actions prescribed by

the Sastras)", let those attached to (caste and) Asrama who think that the body is the Self criticise the knower.

The author now concludes the discussion about the propriety of the knower engaging himself in worldly affairs.

तदित्थं तत्त्वविज्ञाने साधनानुपमर्दनात् ।
ज्ञानिनाऽऽचरितुं शक्यं सम्यक् राज्यादि लौकिकम् ॥ ११४ ॥

Therefore thus it is possible for a knower to carry out worldly affairs like the ruling of a kingdom etc. as, in the state of knowledge of the truth, there is no suppression of the materials (of worldly affairs mentioned in stanza 90).

मिथ्यात्वबुद्ध्या तत्रेच्छा नास्ति चेत्, तर्हि माऽस्तु तत् ।
ध्यायन् वाऽथ व्यवहरन् यथारब्धं वसत्वयम् ॥ ११५ ॥

If there can be no desire in them by reason of the sense of illusoriness in them, then let it not be. He will live on in accordance with his Prarabdha Karma, contemplating or being active.

उपासकस्तु सततं ध्यायन्नेव वसेत्, यतः ।
ध्यानेनैव कृतं तस्य ब्रह्मत्वं विष्णुतादिवत् ॥ ११६ ॥

The contemplater however must ever remain constantly contemplating for his Brahman-hood is a creation of his contemplation only, just like the Vishnu-hood etc. (of images).

ध्यानोपादानकं यत् तत् ध्यानाभावे विलीयते ।
वास्तवी ब्रह्मता नैव ज्ञानाभावे विलीयते ॥ ११७ ॥

That which has contemplation as its cause goes away in the absence of contemplation. The real Brahman-hood does not go away at all when there is no knowledge.

By 'knowledge' here, the mental activity of knowing is meant, by which Brahman becomes 'known'. This does not create the Brahman-hood but only makes the already existing Brahman-hood perceivable by the mind.

ततोऽभिज्ञापकं ज्ञानं न नित्यं जनयत्यदः ।
ज्ञापकाभावमात्रेण न हि सत्यं विलीयते ॥ ११८ ॥

Therefore knowledge does not create This (Brahman) which is ever existing but only makes it known. The true (that is, the ever-existing) will not cease to be by the mere absence of what makes it known.

If a beam of light thrown into a dark room make the objects there visible, it does not at all create them and their existence does not depend upon the existence of the beam of light and so will not cease if it is withdrawn.

अस्त्येवोपासकस्यापि वास्तवी ब्रह्मतेति चेत् ।
पामराणां तिरश्चां च वास्तवी ब्रह्मता न किम् ॥ ११९ ॥

If it is said "The Brahman-hood of the contemplater also is real (and not a creation of contemplation)", is not the Brahman-hood of ordinary people and even of animals real?

अज्ञानात् अपुमर्थत्वं उभयत्रापि तत् समम् ।
उपवासात् यथा भिक्षा वरं ध्यानं तथाऽन्यतः ॥ १२० ॥

If it is said that there is no benefit (from such a Brahman) as it is not known, it is the same in both the places. Just as begging for food is better than fasting, so is contemplation better than something else.

पामराणां व्यवहृतेः वरं कर्माद्यनुष्ठितिः ।
ततोऽपि सगुणोपास्तिः निर्गुणोपासना ततः ॥ १२१ ॥

The observance of Karma etc. is superior to the activities of the worldly people. Contemplation of the qualified Brahman is superior to that observance and contemplation of the unqualified Brahman is superior to that (contemplation of the qualified Brahman).

यावत् विज्ञानसामीप्यं तावत् श्रैष्ठ्यं विवर्धते ।
ब्रह्मज्ञानायते साक्षात् निर्गुणोपासनं शनैः ॥ १२२ ॥

To the extent of approximation to knowledge the superiority increases. Contemplation of the unqualified Brahman turns gradually into the direct knowledge of Brahman.

यथा संवादिविभ्रान्तिः फलकाले प्रमायते ।
विद्यायते तथोपास्तिः मुक्तिकालेऽतिपाकतः ॥ १२३ ॥

Just as consistent delusion becomes true knowledge at the time of fruition, so does contemplation become true realisation at the time of liberation by reason of intense ripening.

It may be urged that consistent delusion does not itself become true knowledge but only *leads* to it and that the true knowledge arises only from a perception of the object sought for.

संवादिभ्रमतः पुंसः प्रवृत्तस्यान्यमानतः ।
प्रमेति चेत्, तथोपास्तिः मान्तरे कारणायताम् ॥ १२४ ॥

If it is said "Right knowledge arises only from a different means of knowledge for a person who exerts himself on account of the consistent delusion", similarly let contemplation be the cause of a different means of knowledge (namely, direct realisation).

मूर्तिध्यानस्य मन्त्रादेरपि कारणता यदि ।
अस्तु नाम, तथाऽप्यत्र प्रत्यासत्तिः विशिष्यते ॥ १२५ ॥

"(If so), there is the causal nature even in the contemplation of forms and in the Japa of Mantras etc." — if so, let that be. Even in that case, there is here the speciality of nearer approximation (to knowledge).

निर्गुणोपासनं पक्वं समाधिः स्यात् शनैः, ततः ।
यः समाधिः निरोधाख्यः सोऽनायासेन लभ्यते ॥ १२६ ॥

Contemplation of the unqualified Brahman becoming ripe becomes gradually Samadhi. That Samadhi which is called Nirodha (cessation of mental activity) is then got without trouble.

निरोधलाभे पुंसोऽन्तः असङ्गं वस्तु शिष्यते ।
पुनः पुनः वासितेऽस्मिन् वाक्यात् जायेत तत्त्वधीः ॥ १२७ ॥

When Nirodha (cessation of mental activity) is got, the unattached substance (the Pure Self) is left as the residue within the person. When this is again and again habituated, the knowledge of truth arises from the Vedic teaching.

निर्विकारासङ्गनित्यस्वप्रकाशैकपूर्णताः ।
बुद्धौ झटिति शास्त्रोक्ताः आरोहन्त्यविवादतः ॥ १२८ ॥

Changeless-ness, unattached-ness, eternality, self-luminosity, single-ness and full-ness which are mentioned in the Sastras are immediately grasped by the intellect without any hindrance.

योगाभ्यासस्त्वेतदर्थोऽमृतबिन्द्वादिषु श्रुतः ।
एवं च दृष्टद्वाराऽपि हेतुत्वात् अन्यतो वरम् ॥ १२९ ॥

The practice of Yoga (restraint of mental activities) is prescribed in the Amrita Bindu Upanishad etc. for this purpose itself. Thus as contemplation of the unqualified Brahman is a cause in a perceivable manner, it is superior to others (including contemplation of the qualified Brahman).

उपेक्ष्य तत् तीर्थयात्राजपादीनेव कुर्वताम् ।
पिण्डं समुत्सृज्य करं लेढीति न्याय आपतेत् ॥ १३० ॥

To those who neglecting it (the contemplation of the unqualified Brahman) engage themselves in pilgrimages to sacred places, Japas etc. (as the means to realisation of the Self), the maxim "A man throwing away the food in his hands licks the hand" will be applicable.

उपासकानामप्येवं विचारत्यागतो यदि ।
बाढं, तस्मात् विचारस्यासंभवे योग ईरितः ॥ १३१ ॥

If it is said that it will be the same (the same maxim will apply) in the case even of those who contemplate neglecting enquiry, quite so (it will be the same). Yoga is therefore prescribed only in the case of enquiry not being possible.

बहुव्याकुलचित्तानां विचारात् तत्त्वधीः न हि ।
योगो मुख्यः ततः तेषां, धीदर्पः तेन नश्यति ॥ १३२ ॥

As the perception of truth does not arise by enquiry in the case of those whose minds are worried in various ways, Yoga is therefore primary for them. By that (Yoga), the pride (insubordination) of the mind is destroyed.

अव्याकुलधियां मोहमात्रेणाच्छादितात्मनाम् ।
सांख्यनामा विचारः स्यात् मुख्यो झटिति सिद्धिदः ॥ १३३ ॥

For those whose minds are not worried and whose Self is shrouded only by mistaken conception (or ignorance), the enquiry called 'Sankhya' is important and leads to perfection soon.

यत् सांख्यैः प्राप्यते स्थानं तत् योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ १३४ ॥

"*The state which is attained by the Sankhyas is reached by the Yogis also. He who sees Sankhya and Yoga as one rightly (really) sees". [Gita V, 5].*

This stanza strictly speaking refers to Karma Yoga. The revered author utilises it in the present context.

तत् कारणं साङ्ख्ययोगाभिपन्नं, इति हि श्रुतिः ।

"*That Causal Entity is known through Sankhya and Yoga"—such indeed is the Sruti.*

What about the systems known popularly as Sankhya and Yoga?

यस्तु श्रुतेः विरुद्धः स आभासः साङ्ख्ययोगयोः ॥ १३५ ॥

That however which is contrary to the Sruti is only an appearance (false seeming) of Sankhya and Yoga.

उपासनं नातिपक्वं इह यस्य परत्र सः ।
मरणे ब्रह्मलोके वा तत्त्वं विज्ञाय मुच्यते ॥ १३६ ॥

He whose contemplation has not well ripened here (in this life) will get release on realising the truth while elsewhere, or at the time of death, or in the Brahma Loka.

'Elsewhere' means other worlds or later births.

यं यं वाऽपि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति, यच्चित्तः तेन यातीति शास्त्रतः ॥ १३७ ॥

"*Thinking of whichever object one leaves the body at the end (of his life), he attains only that" (Gita VIII, 6); 'He goes by that which he thinks' (Prasnopanishad III, 10) — Thus from the Sastra.*

अन्त्यप्रत्ययतो नूनं भावि जन्म, तथा सति ।
निर्गुणप्रत्ययोऽपि स्यात्, सगुणोपासने यथा ॥ १३८ ॥

The future birth is certainly in accordance with the thought at the last moment. While so, the thought of the

unqualified Brahman may also be, just as in the contemplation of the qualified Brahman.

If the last thought is of the unqualified Brahman, he must himself become that unqualified Brahman. This is not really different from saying that he attains release from bondage.

नित्यनिर्गुणरूपं तत् नाममात्रेण गीयताम् ।
अर्थतो मोक्ष एवैष संवादिभ्रमवत् मतः ॥ १३९ ॥

That (which he attains) may be said to be of the shape of the eternal unqualified (Brahman) by name only. It is in effect only release, considered as in consistent mistake.

"How can any real knowledge of the unqualified Brahman arise by mere contemplation? Can such knowledge arise without enquiry? Can release be obtained without such real knowledge?" — Release is certainly the result of real knowledge. Contemplation by itself has got the capacity to give rise to that knowledge without resorting to the process of enquiry.

तत्सामर्थ्यात् जायते धीः मूलाविद्यानिवर्तिका ।
अविमुक्तोपासनेन तारकब्रह्मबुद्धिवत् ॥ १४० ॥

By reason of its capability, the knowledge that disperses the primal ignorance is born, just as the realisation of the Taraka Brahman is got by contemplating the Avimukta Brahman.

The author quotes the Nrisimha Uttara Tapaniya Upanishad in support of his statement that direct realisation results from contemplation.

सोऽकामो निष्काम इति ह्यशरीरो निरिन्द्रियः ।
अभयं हीति मुक्तत्वं तापनीये फलं श्रुतम् ॥ १४१ ॥

The state of release is mentioned as the result (of contemplation) in the Tapaniya Upanishad thus :—"He who is without desire, has discarded all desires ... ...",

"without body, without the senses", "surely free from fear".

उपासनस्य सामर्थ्यात् विद्योत्पत्तिः भवेत्, ततः ।
नान्यः पन्था इति ह्येतच्छास्त्रं नैव विरुध्यते ॥ १४२ ॥

By reason of the capability of contemplation, there is the rising of knowledge. Therefore, this Sastra that there is no other path (to release other than knowledge) is not contradicted (as contemplation leads to release only through knowledge).

निष्कामोपासनात् मुक्तिः तापनीये समीरिता ।
ब्रह्मलोकः सकामस्य शैब्यप्रश्ने समीरितः ॥ १४३ ॥

Release through desireless contemplation is mentioned in the Tapaniya Upanishad. Brahma Loka is mentioned in the Prasna of Saibya (in the Prasnopanishad) for a person (who contemplates), with desire.

य उपास्ते त्रिमात्रेण ब्रह्मलोके स नीयते ।
स एतस्मात् जीवघनात् परं पुरुषं ईक्षते ॥ १४४ ॥

"He who contemplates (on Pranava as) with three syllables is led to Brahma Loka. He sees the Supreme Person beyond this aggregate of Jivas (Hiranyagarbha)" [Prasnopanishad V, 5].

अप्रतीकाधिकरणे तत्क्रतुन्याय ईरितः ।
ब्रह्मलोकफलं तस्मात् सकामस्येति वर्णितम् ॥ १४५ ॥

In the Apratika Adhikarana (of the Brahma Sutras) the maxim "What he thinks (he becomes)" is mentioned. So, the result for the contemplater with desire was described as Brahma Loka.

निर्गुणोपास्तिसामर्थ्यात् तत्र तत्त्वं अवेक्षते ।
पुनरावर्तते नायं, कल्पान्ते च विमुच्यते ॥ १४६ ॥

By the capacity of the contemplation of the unqualified Brahman, he perceives there (in the Brahma Loka) the truth. He does not come back again (to Samsara) and is released at the end of the Kalpa.

प्रणवोपास्तयः प्रायो निर्गुणा एव वेदगाः ।
क्वचित् सगुणताऽप्युक्ता प्रणवोपासनस्य हि ॥ १४७ ॥

The contemplations of Pranava found in the Vedas are mostly about the unqualified Brahman. In some places, the qualified Brahman aspect is also prescribed for contemplation of the Pranava.

परापरब्रह्मरूपः ओंकारः उपवर्णितः ।
पिप्पलादेन मुनिना सत्यकामाय पृच्छते ॥ १४८ ॥

The Pranava has been described as of the form of the higher Brahman and also the lower Brahman by Sage Pippalada to Satyakama who put the question.
[Prasnopanishad V, 2]

Satyakama is the same as Saibya referred to in stanza 143.

एतदालम्बनं ज्ञात्वा यो यदिच्छति तस्य तत् ।
इति प्रोक्तं यमेनापि पृच्छते नचिकेतसे ॥ १४९ ॥

"Knowing this (Pranava) as the support, whatever one wishes he gets that"—thus has been said by Yama also to Nachiketas who questioned him.
[Kathopanishad II, 17]

इह वा मरणे वास्य ब्रह्मलोकेऽथवा भवेत् ।
ब्रह्मसाक्षात्कृतिः सम्यक् उपासीनस्य निर्गुणम् ॥ १५० ॥

(Thus) the direct realisation of Brahman will clearly arise for this contemplater on the unqualified Brahman, here or at the moment of death or in the Brahma Loka.

अर्थोऽयं आत्मगीतायामपि स्पष्टं उदीरितः ।
विचाराक्षम आत्मानं उपासीतेति संततम् ॥ १५१ ॥

In the Atma Gita also this matter has been clearly mentioned thus "One who is unable to make enquiry must always contemplate the Self".

साक्षात्कर्तुं अशक्तोऽपि चिन्तयेत् मां अशङ्कितः ।
कालेनानुभवारूढो भवेयं फलितो ध्रुवम् ॥ १५२ ॥

"Though he is not able to directly realise, he must, without any doubt, think of Me. Coming to fruition in course of time I shall surely be realised by him.

यथाऽगाधनिधेः लब्धौ नोपायः खननं विना ।
मल्लाभेऽपि तथा स्वात्मचिन्तां मुक्त्वा न चापरः ॥ १५३ ॥

"Just as there is no means other than digging to get at a treasure deep down (in the earth), there is similarly no other means than the contemplation of one's self to get at Me also".

देहोपलं अपाकृत्य बुद्धिकुद्दालकात् पुनः ।
खात्वा मनोभुवं भूयो गृह्णीयात् मां निधिं पुमान् ॥ १५४ ॥

"Removing the stone of the body and digging the ground of the mind repeatedly again and again with the pick-axe of the intellect, the man must take the treasure which is Myself.

अनुभूतेः अभावेऽपि ब्रह्मास्मीत्येव चिन्त्यताम् ।
अप्यसत् प्राप्यते ध्यानात्, नित्याप्तं ब्रह्म किं पुनः ॥

Even though there is no direct experience, the idea 'I am Brahman' itself may be thought over. By contemplation, even things which do not exist now are obtained. What needs be said about Brahman which is ever obtained?

अनात्मबुद्धिशैथिल्यं फलं ध्यानात् दिने दिने ।
पश्यन्नपि न चेत् ध्यायेत्, कोऽपरोऽस्मात् पशुः वद ॥१५६॥

If a person, though seeing that the decrease day by day in the sense of the Self in the not-Self is the result of contemplation, does not contemplate, tell me who is an animal other than him.

He lacks the intelligence which a human being ought to have.

देहाभिमानं विध्वस्य ध्यानात् आत्मानं अद्वयम् ।
पश्यन् मर्त्योऽमृतो भूत्वा ह्यत्र ब्रह्म समश्नुते ॥ १५७ ॥

Leaving aside the attachment to the body and by contemplation realising the secondless Self, the mortal becoming immortal certainly attains Brahman here itself. (Brihadaranyaka IV, 4-7).

ध्यानदीपं इमं सम्यक् परामृशति यो नरः ।
मुक्तसंशय एवायं ध्यायति ब्रह्म सन्ततम् ॥ १५८ ॥

The person who ponders over this Dhyana Deepa chapter well, becoming free from all doubts, contemplates Brahman incessantly.

CHAPTER X

॥ नाटकदीपः ॥

NATAKA DEEPA

(THE LIGHT OF THE STAGE)

In chapter VIII, the nature of Kutastha the changeless Self was defined and in the next chapter it was shown that even a contemplation of its nature will lead to a realisation of its identity with Brahman. In this chapter, the revered author explains its changeless nature by advancing the illustration of a lamp in a theatre which simply illumines everything but remains quite un-affected by whatever takes place there.

परमात्माऽद्वयानन्दपूर्णः पूर्वं स्वमायया ।
स्वयमेव जगत् भूत्वा प्राविशत् जीवरूपतः ॥ १ ॥

The Supreme Self which is secondless, blissful and full, at the beginning by his own Maya becoming himself the universe, entered it in the form of Jiva.

विष्ण्वाद्युत्तमदेहेषु प्रविष्टो देवताऽभवत् ।
मर्त्याद्यधमदेहेषु स्थितो भजति देवताम् ॥ २ ॥

Entering into the superior bodies of Vishnu etc., he became a God; residing in the inferior bodies of men etc. he worships that God.

If a warrior riding a horse is carved out of a rock, though both are only rock, the warrior is seen to ride and the horse as ridden.

अनेकजन्मभजनात् स्वविचारं चिकीर्षति ।
विचारेण विनष्टायां मायायां शिष्यते स्वयम् ॥ ३ ॥

By the worship in many births, he gets the desire to enquire about himself. When, by such enquiry, Maya is dispersed, he remains by himself.

अद्वयानन्दरूपस्य सद्वयत्वं च दुःखिता ।
बन्धः प्रोक्तः, स्वरूपेण स्थितिः मुक्तिः इतीर्यते ॥ ४ ॥

Being with a second and being miserable for one who is of the nature of being without a second and blissful is called bondage; remaining in his own natural state is said to be release (from bondage).

अविचारकृतो बन्धो विचारेण निवर्तते ।
तस्मात् जीवपरात्मानौ सर्वदैव विचारयेत् ॥ ५ ॥

Bondage born of want of enquiry goes away by enquiry. Therefore one should enquire about the Jiva and Brahman always.

अहं इत्यभिमन्ता यः कर्ताऽसौ, तस्य साधनम् ।
मनः, तस्य क्रिये अन्तर्बहिर्वृत्ती क्रमोत्थिते ॥ ६ ॥

He who has the attachment as I *is the doer; Mind is his instrument; its activities are the inward and outward activities which arise in order.*

अन्तर्मुखाऽहमित्येषा वृत्तिः कर्तारं उल्लिखेत् ।
बहिर्मुखा 'इदं' इत्येषा बाह्यं वस्त्विदं उल्लिखेत् ॥ ७ ॥

This activity which is turned inward points to the doer as I*; this activity which is turned outward points to this external thing as* This.

इदमो ये विशेषाः स्युः गन्धरूपरसादयः ।
असांकर्येण तान् विद्यात् घ्राणादीन्द्रियपञ्चकम् ॥ ८ ॥

The five faculties, the nose etc., sense, without mixing up, smell, form, taste etc. which are the characteristics of the 'This'.

कर्तारं च क्रियां तद्वत् व्यावृत्तविषयानपि ।
स्फोरयेत् एकयत्नेन योऽसौ साक्ष्यत्र चिद्वपुः ॥ ९ ॥

That which illuminates by a single effort the doer, the activity and similarly the several objects also is the Witness here, whose nature is consciousness.

ईक्षे शृणोमि जिघ्रामि स्वादयामि स्पृशाम्यहम् ।
इति भासयते सर्वं नृत्यशालास्थदीपवत् ॥ १० ॥

'I see', 'I hear', 'I smell', 'I taste', 'I touch'—thus does it illuminate everything like a lamp which is in a dancing hall.

नृत्यशालास्थितो दीपः प्रभुं सभ्यांश्च नर्तकीम् ।
दीपयेत् अविशेषेण तदभावेऽपि दीप्यते ॥ ११ ॥

The lamp placed in a dancing hall illumines the master (host), the assembled persons and the dancing girl without any difference; it will shine on even if nobody is there.

अहंकारं धियं साक्षी विषयानपि भासयेत् ।
अहंकाराद्यभावेऽपि स्वयं भात्येव पूर्ववत् ॥ १२ ॥

(Similarly) the Witness illuminates the **I-sense** *(the master), the Mind (the dancing girl) and also the objects (assembled persons); even in the absence of the* **I-sense** *etc., it will shine on by itself as before.*

निरन्तरं भासमाने कूटस्थे ज्ञप्तिरूपतः ।
तद्भासा भासमानेयं बुद्धिः नृत्यत्यनेकधा ॥ १३ ॥

When the Kutastha (the Witness) by reason of its being of the nature of cansciousness is shining without any break, this Mind shining by its light dances variously.

अहंकारः प्रभुः, सभ्याः विषयाः, नर्तकी मतिः ।
तालादिधारीण्यक्षाणि, दीपः साक्ष्यवभासकः ॥ १४ ॥

The I-sense is the master, the objects the assembled persons, the Mind the dancer, the senses the bearers of the cymbals etc., the illuminating witness the lamp.

स्वस्थानसंस्थितो दीपः सर्वतो भासयेत् यथा ।
स्थिरस्थायी, तथा साक्षी बहिरन्तः प्रकाशयेत् ॥ १५ ॥

Just as the lamp staying in its own place illuminates all round, so does the witness permanently stationed illuminates outside and inside.

बहिः अन्तः विभागोऽयं देहापेक्षो, न साक्षिणि ।
विषया बाह्यदेशस्थाः, देहस्यान्तः अहंकृतिः ॥ १६ ॥

This differentiation as outside and inside is in relation to the body and not in the Witness. The objects are in the space outside (the body); the ego-sense is inside the body.

अन्तस्था धीः सहैवाक्षैः बहिः याति पुनः पुनः ।
भास्यबुद्धिस्थचाञ्चल्यं साक्षिण्यारोप्यते वृथा ॥ १७ ॥

The Mind which is inside very frequently goes out along with the senses. The motion which is in the Mind which is illuminated (by the Witness) is vainly attributed to the Witness.

गृहान्तरगतः स्वल्पो गवाक्षात् आतपोऽचलः ।
तत्र हस्ते नर्त्यमाने नृत्यतीवातपो यथा ॥ १८ ॥

The very small beam of sunlight coming into a house through a skylight is motionless. If the hand is made to dance (moved up and down) in it, the sunlight will seem to dance. Similarly here.

निजस्थानस्थितः साक्षी बहिरन्तर्गमागमौ ।
अकुर्वन् बुद्धिचाञ्चल्यात् करोतीव तथा तथा ॥ १९ ॥

The Witness staying in his own place and not doing the going out and coming in seems to be doing it in the same manner because of the movements of the Mind.

न बाह्यो नान्तरः साक्षी, बुद्धेः देशौ हि तावुभौ ।
बुद्ध्याद्यशेषसंशान्तौ यत्र भात्यस्ति तत्र सः ॥ २० ॥

The witness is neither outside nor inside. Those two places are only for the Mind. Where it (the witness) shines when the mind etc. are completely quiet, there it is.

देशः कोऽपि न भासेत यदि, तर्ह्यस्तु अदेशभाक् ।
सर्वदेशप्रक्लृप्त्यैव सर्वगत्वं न तु स्वतः ॥ २१ ॥

If no place can be seen (when the mind etc. are quiet), let it (the witness) then be place-less. The presence everywhere is only because of the assumption of all places and not an attribute of its own.

अन्तः बहिः वा सर्वं वा यं देशं परिकल्पयेत् ।
बुद्धिः तद्देशगः साक्षी, तथा वस्तुषु योजयेत् ॥ २२ ॥

Inside, outside or everywhere — whatever place the mind assigns, in that place is the Witness. The same principle should be applied (to its presence) in all things.

Wherever there is a water spread, the sun is reflected there. The Sun does not choose the places of his reflection nor does he care whether there is any reflection or not, much less is he

concerned with what may befall to his reflections. Such is the Witness.

यद्यत् रूपादि कल्प्येत बुद्ध्या तत्तत् प्रकाशयन् ।
तस्य तस्य भवेत् साक्षी, स्वतो वाग्बुद्ध्यगोचरः ॥ २३ ॥

Whatever form etc. is created by the mind, the Witness illuminates even that; though in itself it is beyond words and the mind.

When a mirror is exposed to sunlight and turned inside a house, the sunlight no doubt illuminates the things there but this illumination depends upon the direction in which the mirror is turned. The sunlight is quite indifferent as regards the direction and also the objects to be illuminated. The sun in the sky is not reachable by the light reflected in the mirror; much less can the latter illuminate the sun.

कथं तादृक् मया ग्राह्य इति चेत्, मैव गृह्यताम् ।
सर्वग्रहोपसंशान्तौ स्वयमेवावशिष्यते ॥ २४ ॥

If you ask "How then am I to grasp such a thing (which is beyond words and the mind)?", let it not be grasped at all. When all graspings have quieted down, it will itself remain as the residue.

When all mental activities have ceased, the self-luminous Self will shine of its own accord as it does not depend upon anything else for its shining.

न तत्र मानापेक्षाऽस्ति स्वप्रकाशस्वरूपतः ।
तादृग्व्युत्पत्त्यपेक्षा चेत्, श्रुतिं पठ गुरोर्मुखात् ॥ २५ ॥

In that matter (of realising it), there is no need for any means of knowledge because of its self-luminous nature. If there is a need for knowing that (that it is of a self-luminous nature), study the Veda through the mouth of a Guru,

यदि सर्वग्रहत्यागोऽशक्यः तर्हि धियं व्रज ।
शरणं, तदधीनोऽन्तर्बहिर्वैषोऽनुभूयताम् ॥ २६ ॥

If the abandonment of all graspings (mental activities) is not possible, then seek refuge in the mind. This (the Self) may then be experienced inside or outside as subordinate to it (the mind).

That is, though the Self may not be experienced as it is, unrelated to anything, it may yet be experienced as the witness of the rising and ceasing of mental activities. To be a witness is not an essential attribute of the Self but only a relative aspect. Even that will help us as the gateway to direct perception.

CHAPTER XI

॥ योगानन्दः ॥

YOGANANDA

(THE BLISS OF CONCENTRATION)

In the set of five chapters beginning with this chapter, the author Sri Bharati Tirtha shows that wherever any kind of bliss is experienced it is really the bliss of the Self. In this chapter he explains how it can be experienced even in ordinary life if we have the requisite faith in it.

ब्रह्मानन्दं प्रवक्ष्यामि ज्ञाते तस्मिन्नशेषतः ।
ऐहिकामुष्मिकानर्थव्रातं हित्वा सुखायते ॥ १ ॥

I shall expound the Bliss of Brahman. If that is known, one leaves aside the lots of ills here and hereafter and becomes happy.

It will be noted that the effect of the knowledge of Brahman is two-fold, the escape from all sorrows and the attainment of happiness. The author quotes a large number of Upanishad passages in support of his statement.

ब्रह्मवित् परं आप्नोति, शोकं तरति चात्मवित् ।
रसो ब्रह्म रसं लब्ध्वाऽऽनन्दी भवति नान्यथा ॥ २ ॥

"The knower of Brahman attains the Highest" (Taittiriya Upanishad). "The knower of Atma crosses sorrow" (Chhandogya). "Brahman is the Essence of Bliss. On attaining the Essence, one becomes Blissful" (Taittiriya). Otherwise, not.

प्रतिष्ठां विन्दते स्वस्मिन् यदा स्यादथ सोऽभयः ।
कुरुतेऽस्मिन् अन्तरं चेदथ तस्य भयं भवेत् ॥ ३ ॥

"When he attains steadiness in himself, he is then fear-less. If he makes any differentiation in it, then there will be fear for him" (Taittiriya).

वायुः सूर्यो वह्निः इन्द्रो मृत्युः जन्मान्तरेऽन्तरम् ।
कृत्वा धर्मं विजानन्तोऽप्यस्माद्भीत्या चरन्ति हि ॥ ४ ॥

Vayu, Surya, Agni, Indra and Yama though they knew what was Dharma (the proper thing) made differentiation in an earlier birth and therefore now act in fear of it (Brahman).

That these celestial beings are afraid is mentioned in the Taittiriya Upanishad II, 8 (1) as well as the Katha Upanishad (VI, 3). It is in the latter that Yama says that he knowingly made a mistake (II, 10). It must be applied to the other deities also.

आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन ।
एतमेव तपेन्नैषा चिन्ता कर्माग्निसंभृता ॥ ५ ॥

He who experiences the Bliss of Brahman does not fear from whatever cause. This anxiety born of the fire of Karma does not burn only him (Taittiriya).

Good action by failure to do it and bad action by doing it—both trouble an ordinary person and scorch him like fire. The knower of Brahman is free from it.

एवं विद्वान् कर्मणी द्वे हित्वाऽऽत्मानं स्मरेत् सदा ।
कृते च कर्मणी स्वात्मरूपेणैवैष पश्यति ॥ ६ ॥

He who knows thus, abandoning both the actions (good and bad), should always remember the Self. He looks upon both the actions done as verily of the nature of his own Self (Taittiriya).

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ७ ॥

The knot of his heart is cut asunder; all his doubts are dispersed; and his actions get exhausted, when That, the Highest, is realised (Mundaka).

तमेव विद्वानत्येति मृत्युं पन्था न चेतरः ।
ज्ञात्वा देवं पाशहानिः क्षीणैः क्लेशैर्न जन्मभाक् ॥ ८ ॥

He who knows Him (Brahman) alone crosses over death. There is no other way. By knowing the Luminous, bonds cease to be. As the troubles are exhausted, he never again gets born (Svetasvatara).

देवं मत्वा हर्षशोकौ जहात्यत्रैव धैर्यवान् ।
नैनं कृताकृते पुण्यपापे तापयतः क्वचित् ॥ ९ ॥

By knowing the Luminous, the courageous one leaves here itself delight and sorrow (Katha). Virtue and Sin, done and not done, do not vex him anywhere.
(Brihadaranyaka)

इत्यादिश्रुतयो बह्व्यः पुराणैः स्मृतिभिः सह ।
ब्रह्मज्ञानेऽनर्थहानिं आनन्दं चाप्यघोषयन् ॥ १० ॥

These and many other Vedic passages along with the Puranas and the Smritis proclaim the cessation of ills as well as (the attainment of) bliss when the knowledge of Brahman arises.

With this prefatory reference to authorities, the author begins the subject on hand.

आनन्दस्त्रिविधो ब्रह्मानन्दो विद्यासुखं तथा ।
विषयानन्द इत्यादौ ब्रह्मानन्दो विविच्यते ॥ ११ ॥

Bliss is of three sorts, the Bliss of Brahman, the Bliss of knowledge and the Bliss of objects. The Bliss of Brahman is first analysed.

The Bliss of Brahman is considered in the three chapters 11 to 13. The Bliss of knowledge is reserved for consideration

in chapter 14 and the Bliss of objects in chapter 15. The treatment in this chapter is mainly based upon the teachings in the Taittiriya and Chhandogya Upanishads.

भृगुः पुत्रः पितुः श्रुत्वा वरुणात् ब्रह्मलक्षणम् ।
अन्नप्राणमनोबुद्धीः त्यक्त्वाऽऽनन्दं विजज्ञिवान् ॥ १२ ॥

The son Bhrigu, hearing from his father Varuna the definition of Brahman, realised it as Bliss after discarding the food-born (physical body), the life breath, the mind and the intellect.

What is the definition and how did Bhrigu realise it in Bliss?

आनन्दादेव भूतानि जायन्ते तेन जीवनम् ।
तेषां लयश्च तत्रातो ब्रह्मानन्दो न संशयः ॥ १३ ॥

Beings are born only from Bliss; their subsistence is because of it; their dissolution also is into it. Therefore Bliss is Brahman. There is no doubt about it (Taittiriya).

भूतोत्पत्तेः पुरा भूमा त्रिपुटीद्वैतवर्जनात् ।
ज्ञातृज्ञानज्ञेयरूपा त्रिपुटी प्रलये हि नो ॥ १४ ॥

Before the coming into existence of beings, there was Expanse as there was no duality caused by the three-fold division (Chhandogya). The three-fold division in the form of the experiencer, experience and the experienced was certainly not during the stage of dissolution (before creation).

विज्ञानमय उत्पन्नो ज्ञाता, ज्ञानं मनोमयः ।
ज्ञेयाः शब्दादयो, नैतत् त्रयं उत्पत्तितः पुरा ॥ १५ ॥

The Intellect when born becomes the experiencer; the Mind the experience and Sound etc. the experienced — these three did not exist before creation.

त्रयाभावे तु निर्द्वैतः पूर्ण एवानुभूयते ।
समाधिसुप्तिमूर्च्छासु, पूर्णः सृष्टेः पुरा तथा ॥ १६ ॥

During Samadhi, deep sleep and unconscious state when these three are absent, Fullness alone is experienced free of any duality. Similarly also there is Fullness alone before creation.

यो भूमा स सुखं, नाल्पे सुखं त्रेधा विभेदिनि ।
सनत्कुमारः प्राहैवं नारदायातिशोकिने ॥ १७ ॥

"That which is Full is Bliss". There is no bliss in the Small differentiated into three;— So said Sage Sanatkumara to Narada who grieved very much.

सपुराणान् पञ्च वेदान् शास्त्राणि विविधानि च ।
ज्ञात्वाऽप्यनात्मवित्त्वेन नारदोऽतिशुशोच ह ॥ १८ ॥

Though he knew the five Vedas inclusive of the Puranas, and also the various sciences, Narada grieved a great deal as he was not a knower of the Self.

वेदाभ्यासात् पुरा तापत्रयमात्रेण शोकिता ।
पश्चात् त्वभ्यासविस्मारभङ्गगर्वैश्च शोकिता ॥ १९ ॥

Before learning the Vedas, there was grief only because of the three kinds of suffering (Adhyatma, Adhibhautika and Adhidaivika common to all beings). But after learning there was also the grief due to the trouble of studying, forgetfulness, possible defeat (by a more learned man) and pride,

सोऽहं विद्वन् प्रशोचामि शोकपारं नयात्र माम् ।
इत्युक्तः सुखमेवास्य पारमित्यभ्यधादृषिः ॥ २० ॥

"Being so, O Seer, I grieve very much. Please take me now to the other shore of grief". So asked, the Rishi taught that Bliss alone was the other shore of this (grief).

सुखं वैषयिकं शोकसहस्रेणावृतत्वतः ।
दुःखमेवेति मत्वाऽऽह नाल्पेऽस्ति सुखमित्यसौ ॥ २१ ॥

Considering that happiness obtained from external objects surrounded as it is by thousands of griefs is only sorrow, he said that there is no happiness in what is small.

At this stage, the author raises a doubt as regards how can there be any happiness when there is no object.

ननु द्वैते सुखं माभूत्, अद्वैतेऽप्यस्ति नो सुखम् ।
अस्ति चेत् उपलभ्येत, तथा च त्रिपुटी भवेत् ॥ २२ ॥

Let there not be happiness in duality. But in the non-dual also there can be no happiness. If there is (such happiness in the non-dual), it will be experienced. If so (experienced), the three-fold differentiation must necessarily be (thereby negativing the non-duality itself).

मास्त्वद्वैते सुखं, किं तु सुखमद्वैतमेव हि ।
किं मानं इति चेत्, नास्ति मानाकांक्षा स्वयंप्रभे ॥ २३ ॥

Let there be no happiness in the non-dual. On the other hand, the non-dual itself is happiness. If it is asked "what is the proof (of this)?", there is no need for any proof as regards what is self-patent.

What then is the authority for saying that it is self-patent?

स्वप्रभत्वे भवद्वाक्यं मानं यस्मात् भवान् इदम् ।
अद्वैतं अभ्युपेत्यास्मिन् सुखं नास्तीति भाषते ॥ २४ ॥

Your word itself is the proof of its patent nature for you, accepting the existence of this non-dual, say that there is no happiness in it.

नाभ्युपैम्यहं अद्वैतं त्वद्वचोऽनूद्य दूषणम् ।
वच्मीति चेत्, तथा ब्रूहि किं आसीदद्वैततः पुरा ॥ २५ ॥

If it is said " I do not accept the existence of the non-dual but only recounting your words I state my objection ", then tell me "What was there before (the creation of) duality ?"

किं अद्वैतं, उत द्वैतं, अन्यो वा कोटिः, अन्तिमः ।
अप्रसिद्धो, न द्वितीयोऽनुत्पत्तेः, शिष्यतेऽग्रिमः ॥ २६ ॥

" Was it non-duality or duality or any other alternative ? The last (any other alternative) is unheard of. The second could not be as it had not then come into existence. The first alone remains.

अद्वैतसिद्धिः युक्त्यैव, नानुभूत्येति चेत्, वद ।
निर्दृष्टान्ता सदृष्टान्ता वा, कोटयन्तरं अत्र नो ॥ २७ ॥

If it is said " The conclusion about the non-dual is only by reasoning but not by experience ", then tell me " Is that reasoning based upon no illustration or based upon any illustration ? There is no other alternative here ".

नानुभूतिः न दृष्टान्तः इति युक्तिस्तु शोभते ।
संदृष्टान्तत्वपक्षे तु दृष्टान्तं वद मे मतम् ॥ २८ ॥

The reasoning when there is neither experience nor illustration is certainly wonderful (quite untenable). In the case of there being an illustration however, give me an illustration which I can accept.

अद्वैतः प्रलयो द्वैतानुपलम्भेन सुप्तिवत् ।
इति चेत्, सुप्तिः अद्वैतेत्यत्र दृष्टान्तं ईरय ॥ २९ ॥

If it is said " The state of dissolution (pre-creation stage) is non-dual, because duality is not seen, just like deep sleep ", then give me an illustration for this that sleep is non-dual.

That is, what is the proof that the state of deep sleep is without duality? Sleep is either one's own or another's. One's own sleep cannot be offered as an illustration for it is not a matter of cognition by the hearer. Cannot one say that his own sleep is without duality just like the sleep of anybody else? No, for how can he say how the sleep of anybody else is, for it is not a matter within his cognition?

दृष्टान्तः परसुप्तिश्चेत् अहो ते कौशलं महत् ।
यः स्वसुप्तिं न वेत्त्यस्य परसुप्तौ तु का कथा ॥ ३० ॥

If the sleep of anybody else is offered as the illustration, wonderfully great is your cleverness! For one who does not know his own sleep, what need be said as regards (his knowledge in the matter of) the sleep of another?

निश्चेष्टत्वात् परः सुप्तो यथाऽहं इति चेत् तदा ।
उदाहर्तुः सुषुप्तेस्ते स्वप्रभत्वं बलात् भवेत् ॥ ३१ ॥

If it is said "Another is asleep because he is motionless just as I", then the self-shining nature of the sleep of yourself who says so necessarily results.

Why necessarily?

नेन्द्रियाणि न दृष्टान्तः तथाऽप्यङ्गीकरोषि ताम् ।
इदमेव स्वप्रभत्वं यज्ज्ञानं साधनैर्विना ॥ ३२ ॥

There are no senses (to experience) and there is no illustration (to reason from) and yet you accept it (the state of deep sleep). This itself is the nature of being self-patent, that is, the shining without the aid of any means.

Thus showing that in the state of deep sleep there is nonduality and self-patentness, the author proceeds to show that there is bliss also there and not mere absence of grief.

स्तां अद्वैतस्वप्रभत्वे, वद सुप्तौ सुखं कथम् ।
शृणु दुःखं तदा नास्ति, ततस्ते शिष्यते सुखम् ॥ ३३ ॥

"Let there be non-duality and self-patentness. Tell me how there is happiness in deep sleep". Listen. There is no sorrow then. Therefore happiness remains for you.

अन्धः सन्नप्यनन्धः स्यात्, विद्धोऽविद्धोऽथ, रोग्यपि ।
अरोगीति श्रुतिः प्राह, तच्च सर्वे जना विदुः ॥ ३४ ॥

"Though he is blind, he is not blind; though pierced, he is not pierced; though diseased, he is without disease" so says the Veda (Chhandogya VIII, 4 (2). All people also know this (as a matter of personal experience).

न दुःखाभावमात्रेण सुखं लोष्टशिलादिषु ।
द्वयाभावस्य दृष्टत्वात् इति चेत्, विषमं वचः ॥ ३५ ॥

If it is said "By the mere absence of sorrow, happiness cannot be postulated, as the absence of both (happiness and misery) is seen in clods of mud, stones etc.", such a statement is not proper.

मुखदैन्यविकासाभ्यां परदुःखसुखोहनम् ।
दैन्याद्यभावतो लोष्टे दुःखाद्यूहो न संभवेत् ॥ ३६ ॥

Inference of another's misery or happiness is made from the fading or shining of his face. As there is no fading etc. in a clod of mud, the inference of misery etc. is not possible.

स्वकीये सुखदुःखे तु नोहनीये, ततस्तयोः ।
भावो वेद्योऽनुभूत्यैव, तदभावोऽपि नान्यतः ॥ ३७ ॥

But one's own happiness and misery are not matters of inference. Therefore their existence is known only by direct experience. Their absence also (must be known only by direct experience) and not by any other means.

तथा सति स्वसुप्तौ च दुःखाभावोऽनुभूतितः ।
विरोधिदुःखराहित्यात् सुखं निर्विघ्नं इष्यताम् ॥ ३८ ॥

As it is so, the absence of misery in one's own sleep is known by direct experience. Let happiness also be unhesitatingly granted as there is the absence of its opposite, misery.

महत्तरप्रयासेन मृदुशय्यादिसाधनम् ।
कुतः संपाद्यते सुप्तौ सुखं चेत् तत्र नो भवेत् ॥ ३९ ॥

If there were no happiness in deep sleep, why are soft beds and other means secured with very great effort?

दुःखनाशार्थमेवैतत् इति चेत्, रोगिणस्तथा ।
भवत्वरोगिणस्त्वेतत् सुखायैवेति निश्चिनु ॥ ४० ॥

If it is said "This (the securing of beds etc.) is only for the elimination of misery", let it be so as regards a diseased person. As regards a person who is not diseased, conclude that it is only for happiness.

तर्हि साधनजन्यत्वात् सुखं वैषयिकं भवेत् ।
भवत्येवात्र निद्रायाः पूर्वं शय्यासनादिजम् ॥ ४१ ॥

"In that case, happiness being the result of a means becomes object-born". It is no doubt so but this is the happiness produced by the bed, seat etc. **before sleep.**

निद्रायां तु सुखं यत् तत् जन्यते केन हेतुना ।
सुखाभिमुखधीः आदौ पश्चात् मज्जेत् परे सुखे ॥ ४२ ॥

But that which is the happiness **during** *sleep — by what cause is it generated? The mind first becomes turned towards happiness (by the bed etc.) and then merges in the great happiness (of the Self).*

जाग्रद्व्यापृतिभिः श्रान्तो विश्रम्याथ विरोधिनि ।
अपनीते, स्वस्थचित्तोऽनुभवेत् विषये सुखम् ॥ ४३ ॥

Tired of the activities of the waking state, then taking rest when the opposite (misery) is eliminated, with the mind in itself, he enjoys the happiness in the object (the bed etc).

आत्माभिमुखधीवृत्तौ स्वानन्दः प्रतिबिम्बति ।
अनुभूयैनं अत्रापि त्रिपुट्या श्रान्तिमाप्नुयात् ॥ ४४ ॥

The Bliss of the Self is reflected in the activity of the mind turned towards the Self. After enjoying this, he gets tired as here also there is the three-fold differentiation (the experiencer, the experience and the experienced).

तच्छ्रमस्यापनुत्त्यर्थं जीवो धावेत् परात्मनि ।
तेनैक्यं प्राप्य तत्रत्यो ब्रह्मानन्दः स्वयं भवेत् ॥ ४५ ॥

For getting rid of that tired-ness, the Jiva plunges into the Supreme Self, and securing identity with it becomes himself the Bliss of Brahman which is there.

Here the author draws our attention to five impressive illustrations.

दृष्टान्तः शकुनिः श्येनः कुमारश्च महानृपः ।
महाब्राह्मणः इत्येते सुप्त्यानन्दे श्रुतीरिताः ॥ ४६ ॥

In regard to the bliss of sleep, a dove, a hawk, a babe, a great king and a great Brahmana are the illustrations given in the Vedas.

शकुनिः सूत्रबद्धः सन् दिक्षु व्यापृत्य विश्रमम् ।
अलब्ध्वा बन्धनस्थानं हस्तस्तम्भाद्युपाश्रयेत् ॥ ४७ ॥

A bird bound by a string, wandering about in all directions and finding no rest, returns to the hand, pillar etc. the place of its bondage.

जीवोपाधिमनस्तद्वत् धर्माधर्मफलाप्तये ।
स्वप्ने जाग्रति च भ्रान्त्वा क्षीणे कर्मणि लीयते ॥ ४८ ॥

Similarly, the Mind, the attendant of Jiva, after roaming about in dreams and in the waking state for obtaining the fruits of Virtue and Sin, merges when the Karmas are exhausted.

This illustration is given in Chhandogya Upanishad VI, 8 (2).

श्येनो वेगेन नीडैकलम्पटः शयितुं व्रजेत् ।
जीवः सुप्त्यै तथा धावेत् ब्रह्मानन्दैकलम्पटः ॥ ४९ ॥

The hawk, keen only on its nest, flies with great speed for taking rest. Similarly, the Jiva, keen only on the Bliss of Brahman, runs towards sleep.

This is found in the Brihadaranyaka Upanishad IV, 3 (19). The other three illustrations are mentioned in the same Upanishad II, 1 (19). They are explained in the next three stanzas.

अतिबालः स्तनं पीत्वा मृदुशय्यागतो हसन् ।
रागद्वेषाद्यनुत्पत्तेः आनन्दैकस्वभावभाक् ॥ ५० ॥

A very young child after suckling, lying on a soft bed and smiling, has a nature which is bliss alone as attachment, revulsion etc. have not yet appeared.

महाराजः सार्वभौमः संतृप्तः सर्वभोगतः ।
मानुषानन्दसीमानं प्राप्यानन्दैकमूर्तिभाक् ॥ ५१ ॥

The Emperor, lord of the whole earth, well contented as he has got all enjoyments, attaining the utmost limit of human happiness, is verily a figure of bliss alone.

महाविप्रो ब्रह्मवेदी कृतकृत्यत्वलक्षणाम् ।
विद्यानन्दस्य परमां काष्ठां प्राप्यावतिष्ठते ॥ ५२ ॥

The great Brahmana, the knower of Brahman, stands, having attained the highest limit of the bliss of knowledge which bears the characteristic of having done what all has to be done (of having nothing more to do).

The author explains why these three alone are taken to illustrate the bliss of sleep.

मुग्धबुद्धातिबुद्धानां लोके सिद्धा सुखात्मता ।
उदाहृतानां अन्ये तु दुःखिनो न सुखात्मकाः ॥ ५३ ॥

It is well settled in the world that the nature of bliss belongs to the innocent, the knowing and the very knowing. Those however who are other than those mentioned have sorrow and are not of the nature of bliss.

The author gives another illustration mentioned in the Brihadaranyaka Upanishad IV, 3 (21).

कुमारादिवदेवायं ब्रह्मानन्दैकतत्परः ।
स्त्रीपरिष्वक्तवत् वेद न बाह्यं नापि चान्तरम् ॥ ५४ ॥

Like the child and others he is bent only upon the bliss of Brahman. Like a person embraced by his wife, he does not know anything outside nor inside.

The 'outside' and 'inside' are explained in the next stanza.

बाह्यं रथ्यादिकं वृत्तं गृहकृत्यं यथाऽऽन्तरम् ।
तथा जागरणं बाह्यं नाडीस्थः स्वप्नः आन्तरः ॥ ५५ ॥

Just as the road etc. are outside and house work inside, so is the waking state 'outside' and the dream in the Nadis is 'inside'.

पिताऽपि सुप्तावपितेत्यादौ जीवत्ववारणात् ।
सुप्तौ ब्रह्मैव नो जीवः संसारित्वासमीक्षणात् ॥ ५६ ॥

As the Jiva-hood is negatived in the passage that in sleep, "though a father, he is not a father" [Brihadaranyaka IV, 3 (22)] and others, he is Brahman itself in sleep and not a Jiva as the characteristics of Samsara are not seen then.

पितृत्वाद्यभिमानो यः सुखदुःखाकरः स हि ।
तस्मिन्नपगते तीर्णः सर्वान् शोकान् भवत्ययम् ॥ ५७ ॥

That which is the sense of fatherhood etc. is alone the cause of pleasure and pain. When that is gone, "he has crossed over all griefs". (Ibid).

Not only is he free from grief but is positively blissful.

सुषुप्तिकाले सकले विलीने तमसावृतः ।
सुखरूपमुपैतीति ब्रूते ह्याथर्वणी श्रुतिः ॥ ५८ ॥

"When everything has disappeared at the time of sleep, he enveloped by darkness attains the nature of bliss" — so says the Atharva Veda (Kaivalya Upanishad).

This is a matter of personal experience also.

सुखं अस्वाप्सं, अत्राहं न वै किंचिदवेदिषम् ।
इति सुप्ते सुखाज्ञाने परामृशति चोत्थितः ५९ ॥

"I slept happily; there I did not know anything"— thus a person who has got up recalls happiness and ignorance during sleep.

परामर्शोऽनुभूतेऽस्तीत्यासीदनुभवस्तदा ।
चिदात्मत्वात् स्वतो भाति सुखं अज्ञानधीस्ततः ॥ ६० ॥

As recollection is only of a thing experienced, it follows that there was experience then (during sleep). As it is of the nature of consciousness, happiness shines

by itself, and, because of that, the perception of ignorance arises.

Why do you say that happiness is of the nature of consciousness?

ब्रह्म विज्ञानं आनन्दं इति वाजसनेयिनः ।
पठन्त्यतः स्वप्रकाशं सुखं ब्रह्मैव नेतरत् ॥ ६१ ॥

The Vajasaneyis say that Brahman is Consciousness, Bliss. Therefore the self-luminous bliss is Brahman itself and nothing else.

Here the author raises a small doubt and solves it. The entity who recollects must be the same entity as the experiencer. The former is the intellect which admittedly was dormant during sleep. How can it then recollect?

यदज्ञानं तत्र लीनौ तौ विज्ञानमनोमयौ ।
तयोर्हि विलयावस्था निद्राऽज्ञानं च सैव हि ॥ ६२ ॥

In that which is Ajnana (Nescience), both the intellect and the mind are merged. This state of merger of them both is sleep. Ajnana is itself only that.

विलीनघृतवत् पश्चात् स्यात् विज्ञानमयो घनः ।
विलीनावस्थ आनन्दमयशब्देन कथ्यते ॥ ६३ ॥

Just as melted ghee (becomes solidified later on), the intellect is later on solidified. The melted state is called by the name of Anandamaya.

In the next nine stanzas the author explains the nature of this Anandamaya, incidentally commenting on the epithets given to it in the Mandukya Upanishad 5th Mantra.

सुप्तिपूर्वक्षणे बुद्धिवृत्तिः या सुखबिम्बिता ।
सैव तद्बिम्बसहिता लीनाऽनन्दमयस्ततः ॥ ६४ ॥

The same mental activity which bore the reflection of bliss at the moment immediately preceding sleep, when it becomes merged (in bliss) along with that reflection later on, is the Anandamaya.

अन्तर्मुखो य आनन्दमयो ब्रह्मसुखं तदा ।
भुङ्क्ते चिद्बिम्बयुक्ताभिः अज्ञानोत्पन्नवृत्तिभिः ॥ ६५ ॥

The Anandamaya which is turned inwards enjoys then the Bliss of Brahman through the activities which arise from Ajnana and are accompanied by the reflection of consciousness.

अज्ञानवृत्तयः सूक्ष्माः, विस्पष्टा बुद्धिवृत्तयः ।
इति वेदान्तसिद्धान्तपारगाः प्रवदन्ति हि ॥ ६६ ॥

The activities of Ajnana are minute; the activities of the mind are very clear — so say those who have mastered the conclusions of Vedanta.

माण्डूक्यतापनीयादिश्रुतिष्वेतत् अतिस्फुटम् ।
आनन्दमयभोक्तृत्वं ब्रह्मानन्दे च भोग्यता ॥ ६७ ॥

The nature of being the enjoyer in Anandamaya and the nature of being the enjoyed in the bliss of Brahman — this is very clear in the Mandukya, (Narasimha) Tapaniya and other Vedic passages.

The author paraphrases the Mandukya passage.

एकीभूतः सुषुप्तस्थः प्रज्ञानघनतां गतः ।
आनन्दमयः आनन्दभुक् चेतोमयवृत्तिभिः ॥ ६८ ॥

Becoming one, being in deep sleep, attaining the solidity of knowledge, the Anandamaya is the enjoyer of bliss through the activities born of the mind.

When there is light in a room, the things there are severally perceived but when the light is off all the things lose their

individuality and become one and the several knowledges also become one solid knowledge of darkness. So is it in deep sleep. The "activities born of the mind" means the mental activities which have merged during sleep along with the reflection of consciousness in them.

The word 'solidity' is explained by the author in the next two stanzas.

विज्ञानमयमुख्यैः यो रूपैः युक्तः पुराऽधुना ।
स लयेनैकतां प्राप्तो बहुतण्डुलपिष्टवत् ॥ ६९ ॥

That which had before the forms of Vijnanamaya etc. has now attained oneness by merging, like flour made from many grains of rice.

प्रज्ञानानि पुरा बुद्धिवृत्तयोऽथ घनोऽभवत् ।
घनत्वं हिमबिन्दूनां उदग्देशे यथा तथा ॥ ७० ॥

The mental activities were formerly several knowledges. Then solidity resulted just as the particles of snow get solidity in the northern regions.

That this is not a novel idea is emphasised by the author by saying that others also recognise this though they give it different names.

तद्घनत्वं साक्षिभावं दुःखाभावं प्रचक्षते ।
लौकिकाः तार्किका यावद्दुःखवृत्तिविलोपनात् ॥ ७१ ॥

The worldly people and logicians call this solidity, the state of being a mere witness, as "absence of sorrow" as all kinds of sorrowful activities are absent then.

अज्ञानबिम्बिता चित् स्यात् मुखं आनन्दभोजने ।
भुक्तं ब्रह्मसुखं त्यक्त्वा बहिर्यात्यथ कर्मणा ॥ ७२ ॥

The consciousness reflected in Ajnana is the mouth (the means) in the enjoyment of bliss. Leaving the bliss of Brahman so enjoyed, he then goes out propelled by his Karma.

कर्म जन्मान्तरेऽभूत् यत् तद्योगात् बुध्यते पुनः ।
इति कैवल्यशाखायां कर्मजो बोध ईरितः ॥ ७३ ॥

"By association with the Karma that was in a previous birth, one wakes up again" – Thus is the waking up said to be the result of Karma in the Kaivalya Upanishad.

कंचित् कालं प्रवुद्धस्य ब्रह्मानन्दस्य वासना ।
अनुगच्छेत् यतः तूष्णीं आस्ते निर्विषयः सुखी ॥ ७४ ॥

In as much as a person who has woke up remains quiet, without any object (to experience) but yet happy, the impression of the bliss of Brahman (enjoyed during sleep) continues for some time (even after waking up).

कर्मभिः प्रेरितः पश्चात् नानादुःखानि भावयन् ।
शनैः विस्मरति ब्रह्मानन्दं एषोऽखिलो जनः ॥ ७५ ॥

Later on, all these people, moved by their Karmas and thinking of various troubles, slowly forget the bliss of Brahman.

प्रागूर्ध्वमपि निद्रायाः पक्षपातो दिने दिने ।
ब्रह्मानन्दे नृणां तेन प्राज्ञोऽस्मिन् विवदेत कः ॥ ७६ ॥

(Thus) there is a partiality in all people every day towards the bliss of Brahman just before and also just after sleep. Therefore which intelligent man will differ in this matter?

This statement gives room for a doubt.

ननु तूष्णींस्थितौ ब्रह्मानन्दश्चेद्भाति लौकिकाः ।
अलसाः चरितार्थाः स्युः, शास्त्रेण गुरुणाऽत्र किम् ॥ ७७ ॥

Does it not follow that, if the bliss of Brahman shines in the state of being quiet, the worldly people who are lazy have their objects fulfilled? Then what is the need for the Sastra or the Guru?

बाढं ब्रह्मेति विद्युश्चेत् कृतार्थाः तावतैव ते ।
गुरुशास्त्रे विनाऽत्यन्तगम्भीरं ब्रह्म वेत्ति कः ॥ ७८ ॥

Certainly, they have their objects fulfilled thereby itself, if they know it (what they are enjoying) as Brahman. But who can know Brahman which is very deep (unrecognisable) without the help of the Guru and the Sastra?

जानाम्यहं त्वदुक्त्याऽद्य कुतो मे न कृतार्थता ।
शृण्वत्र त्वादृशो वृत्तं प्राज्ञंमन्यस्य कस्यचित् ॥ ७९ ॥

"Why, I know it now from your saying it. Why then do I not have my objects fulfilled?"— In this matter, listen to the conduct of somebody like yourself who thought himself wise.

चतुर्वेदविदे देयं इति शृण्वन् अवोचत ।
वेदाः चत्वारः इत्येवं वेद्मि, मे दीयतां धनम् ॥ ८० ॥

Hearing it announced "money will be paid to the knower of the four Vedas", he said "I know this that the Vedas are four. Give me the money".

संख्यामेवैष जानाति न तु वेदानशेषतः ।
यदि तर्हि त्वमप्येवं नाशेषं ब्रह्म वेत्सि हि ॥ ८१ ॥

"He knows only the number of Vedas but not the Vedas in its entirety"—If so, you also do not certainly know Brahman entirely.

अखण्डैकरसानन्दे मायातत्कार्यवर्जिते ।
अशेषत्वसशेषत्ववार्तावसरः एव कः ॥ ८२ ॥

"Where is the occasion for (differentiation as) entirety or non-entirety in the bliss which is an integral homogeneous essence devoid of Maya and its offshoots?"

शब्दानेव पठस्याहो तेषामर्थं च पश्यसि ।
शब्दपाठेऽर्थबोधस्ते संपाद्यत्वेन शिष्यते ॥ ८३ ॥

"Do you simply pronounce the words or do you know their significance? If you simply pronounce the words, the knowledge of their significance remains to be acquired by you".

अर्थे व्याकरणात् बुद्धे साक्षात्कारोऽवशिष्यते ।
स्यात् कृतार्थत्वधीर्यावत् तावत् गुरुमुपास्स्व भोः ॥ ८४ ॥

"If the significance is known from grammar (and other aids), realisation remains (to be acquired). Till you have the feeling that your object is fulfilled, serve a Guru".

Closing this side discussion, the author resumes the topic touched upon in stanza 76.

आस्तां एतत्, यत्र यत्र सुखं स्यात् विषयैर्विना ।
तत्र सर्वत्र विद्धयेतां ब्रह्मानन्दस्य वासनाम् ॥ ८५ ॥

Let this be. Wherever there is happiness without any objects, in all those places know it as the flavour (continued impression) of the bliss of Brahman.

विषयेष्वपि लब्धेषु तदिच्छोपरमे सति ।
अन्तर्मुखमनोवृत्तौ आनन्दः प्रतिबिम्बति ॥ ८६ ॥

When the objects are obtained and there is the cessation of desire for them, then also the bliss is reflected in the mental activity which has turned inwards.

The author sums up what has been stated till now.

ब्रह्मानन्दो वासना च प्रतिबिम्ब इति त्रयम् ।
अन्तरेण जगत्यस्मिन् आनन्दो नास्ति कश्चन ॥ ८७ ॥

There is no other bliss in this world other than these three — the Bliss of Brahman, its flavour (Vasana) and its reflection.

The author points out that among these three, the latter two are only derivatives of the first.

तथा च विषयानन्दो वासनानन्द इत्यमू ।
आनन्दौ जनयन् आस्ते ब्रह्मानन्दः स्वयंप्रभः ॥ ८८ ॥

While so, this bliss of Brahman which is self-luminous is the originator of what are the bliss of objects and the bliss of flavour.

The author has till now dealt with the topic from the standpoint of sleep. He proceeds to show how the bliss of Brahman can be realised in the waking state also.

श्रुतियुक्त्यनुभूतिभ्यः स्वप्रकाशचिदात्मके ।
ब्रह्मानन्दे सुप्तिकाले सिद्धे सत्यन्यदा शृणु ॥ ८९ ॥

Now that the bliss of Brahman which is of the nature of self-luminous consciousness has been determined in the period of deep sleep with reference to the Vedas, reasoning and experience, listen (to it being explained) in other occasions.

यः आनन्दमयः सुप्तौ स विज्ञानमयात्मताम् ।
गत्वा स्वप्नं प्रबोधं वा प्राप्नोति स्थानभेदतः ॥ ९० ॥

That which is Anandamaya in deep sleep, obtaining the nature of Vijnanamaya, attains the state of dream or of wakefulness according to the difference in the places (where it functions).

नेत्रे जागरणं, कण्ठे स्वप्नः, सुप्तिः हृदम्बुजे ।
आपादमस्तकं देहं व्याप्य जागर्ति चेतनः ॥ ९१ ॥

Wakefulness is in the eye, dream in the neck, and deep sleep in the heart-lotus. The conscious Self is awake when he pervades the body from head to foot.

देहतादात्म्यं आपन्नः तप्तायःपिण्डवत् ततः ।
अहं मनुष्य इत्येवं निश्चित्यैवावतिष्ठते ॥ ९२ ॥

(The conscious Self), identifying itself with the body just like a heated piece of iron, then remains firmly convinced "I am the body".

उदासीनः सुखी दुःखीत्यवस्थात्रयमेत्यसौ ।
सुखदुःखे कर्मकार्ये, त्वौदासीन्यं स्वभावतः ॥ ९३ ॥

He gets three conditions—the state of indifference, the state of being happy and the state of being miserable. Happiness and misery are the effects of Karma. Indifference however is natural.

बाह्यभोगात् मनोराज्यात् सुखदुःखे द्विधा मते ।
सुखदुःखान्तरालेषु भवेत् तूष्णीमवस्थितिः ॥ ९४ ॥

Happiness and misery are each considered as of two kinds—caused by the experience of external things or caused by mere mental imaginings. In the intervals between happiness and misery, there will be the state of quiet (indifference).

न काऽपि चिन्ता मेऽस्त्यत्र सुखं आसे इति ब्रुवन् ।
औदासीन्ये निजानन्दभावं वक्त्यखिलो जनः ॥ ९५ ॥

"There is no mental concern for me now. I am happy"—so saying all people express the existence of the bliss of the Self in the period of indifference.

अहमस्मीत्यहंकारसामान्याच्छादितत्वतः ।
निजानन्दो न मुख्योऽयं, किं त्वसौ तस्य वासना ॥ ९६ ॥

This is not the principal bliss of the Self as it is shrouded by the general egoism as 'I am'. It is however the flavour of that (principal bliss).

नीरपूरितभाण्डस्य बाह्ये शैत्यं, न तत् जलम् ।
किं तु नीरगुणः, तेन नीरसत्ताऽनुमीयते ॥ ९७ ॥

There is coolness on the outside of a vessel filled with water. This coolness is not water but only the quality of water. From it, the existence of water is inferred.

यावद्यावत् अहंकारो विस्मृतोऽभ्यासयोगतः ।
तावत् तावत् सूक्ष्मदृष्टेः निजानन्दोऽनुमीयते ॥ ९८ ॥

As finer perception is had proportionate to the extent to which the egoism is forgotten as the result of practice, the bliss of the Self is inferred.

सर्वात्मना विस्मृतः सन् सूक्ष्मतां परमां व्रजेत् ।
अलीनत्वात् न निद्रैषा, ततो देहोऽपि नो पतेत् ॥ ९९ ॥

When egoism is completely forgotten, it will get the maximum minuteness. As (however) it is not merged, that state is not sleep. That is why the body does not fall down.

न द्वैतं भासते, नापि निद्रा, तत्रास्ति यत्सुखम् ।
स ब्रह्मानन्द इत्याह भगवानर्जुनं प्रति ॥ १०० ॥

That happiness which is where no duality shines nor is sleep is the Bliss of Brahman — so says the Lord to Arjuna (in the Gita).

शनैः शनैः उपरमेत् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥ १०१ ॥

With determined will, withdraw gradually. Making the mind stay in the Self, one must not think of anything else (Gita Vi, 25).

यतो यतो निश्चरति मनः चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतत् आत्मन्येव वशं नयेत् ॥ १०२ ॥

By whatever cause the mind which is wandering ard unsteady goes out, from that withdraw it and make it quiescent in the Self (Gita VI, 26).

प्रशान्तमनसं ह्येनं योगिनं सुखं उत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतं अकल्मषम् ॥ १०३ ॥

The highest happiness comes to this Yogi (practiser) whose mind is well quletened, in whom Rajas (distraction) has subsided, who has become Brahman itself and who is free from any fault (Gita VI, 27).

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनाऽऽत्मानं पश्यन् आत्मनि तुष्यति ॥ १०४ ॥

Where the mind, controlled by the practice of yoga (one-pointedness), ceases to function, where seeing the Self with the Self one is happy in the Self—(Gita VI, 20).

सुखं आत्यन्तिकं यत् तद्बुद्धिग्राह्यं अतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितः चलति तत्त्वतः ॥ १०५ ॥

Where one knows that which is the ultimate bliss, capable of being grasped (only) by the (refined) intellect and beyond the senses and stationed in which he does not stray from truth — (Gita VI, 21)

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ॥ १०६ ॥

Obtaining which one does not think any other benefit as greater than it, steadied in which he is not shaken by even a heavy grief— (Gita VI, 22).

तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ १०७ ॥

Know that separation of the association with sorrow as that which is called yoga. This yoga must be engaged in with determination with a mind never slackened (,, 23).

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शं अत्यन्तं सुखं अश्नुते ॥ १०८ ॥

The Yogi who engages himself thus and has got rid of all faults pleasantly enjoys the supreme happiness of contact with Brahman (Gita VI, 28).

The author does not feel it necessary to comment on these eight stanzas from the Gita but points out the importance of determination mentioned in stanza 107. The determination may be slackened if the mind is allowed to be affected by impatience, disgust or dejection. Such a contingency must not happen.

उत्सेक उदधेर्यद्वत् कुशाग्रेणैकबिन्दुना ।
मनसो निग्रहस्तद्वत् भवेदपरिखेदतः ॥ १०९ ॥

The controlling of the mind may be like the drying up of the ocean by taking out a drop of water at the point of a grass but it must be done without feeling it a trouble.

There is a tale that a sparrow lost its eggs by the sea nearby overflowing and that, with a view to recover them, it went on trying to dry up the ocean by taking a drop of water in its bill and throwing it on the shore. The celestial Garuda admiring its perseverance and taking pity upon it, dried up the ocean there by a flap of his wings and recovered the eggs for the sparrow. Similarly, if only our effort is sincere, God is sure to

come to our help. This story is given by Sri Vidyaranya in his Jeevanmuktiviveka.

The author here quotes six passages from the Maitrayani Upanishad of the Samaveda about the control of the mind, where Sage Sakayanya teaches King Brihadratha of the Ikshvaku dynasty.

बृहद्रथस्य राजर्षेः शाकायन्यो मुनिः सुखम् ।
प्राह मैत्र्याख्यशाखायां समाध्युक्तिपुरःसरम् ॥ ११० ॥

In the Maitri Sakha, Sage Sakayanya tells the Rajarishi Brihadratha about Bliss prefacing it with some words on Samadhi (Mental Equipoise).

यथा निरिन्धनो वन्हिः स्वयोनौ उपशाम्यति ।
तथा वृत्तिक्षयात् चित्तं स्वयोनौ उपशाम्यति ॥ १११ ॥

Just as fire subsides into its source when there is no fuel, so does the mind subside into its source on the cessation of its activities.

स्वयोनौ उपशान्तस्य मनसः सत्यकामिनः ।
इन्द्रियार्थविमूढस्यानृताः कर्मवशानुगाः ॥ ११२ ॥

To the mind which has subsided into its source, longs for truth and is turned away from the objects of the senses, what happen according to karma are all untrue.

चित्तमेव हि संसारः, तत् प्रयत्नेन शोधयेत् ।
यच्चित्तस्तन्मयो मर्त्यो गुह्यमेतत् सनातनम् ॥ ११३ ॥

The mind alone is Samsara. It must be purified with great effort. Of what mind a man is, so does he become. This is an eternal secret.

चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् ।
प्रसन्नात्माऽऽत्मनि स्थित्वा सुखं अक्षय्यं अश्नुते ॥ ११४ ॥

By the clarification of the mind, one certainly destroys Karma, good and bad. With a clear mind and steadied in the Self, he attains the never-waning happiness.

समासक्तं यथा चित्तं जन्तोः विषयगोचरे ।
यद्येवं ब्रह्मणि स्यात् तत् को न मुच्येत बन्धनात् ॥ ११५ ॥

If a person's mind is as strongly centred in Brahman as it is in objects, then who will not be freed from bondage?

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।
अशुद्धं कामसंपर्कात् शुद्धं कामविवर्जितम् ॥ ११६ ॥

"The mind is of two sorts — the pure and the impure. It is impure because of association with desire. It is pure when it is free from desire".

The author quotes two other Vedic passages.

मनः एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् ॥ ११७ ॥

"Mind alone is the cause of bondage and release of men. It is stated that it leads to bondage, when attached to objects, and to release, when not attached to objects" (Amritabindu Upanishad).

समाधिनिर्धूतमलस्य चेतसो
निवेशितस्यात्मनि यत् सुखं भवेत् ।
न शक्यते वर्णयितुं गिरा, तदा
स्वयं तदन्तःकरणेन गृह्यते ॥ ११८ ॥

"That bliss that comes to the mind freed of all dirt by Samadhi and centred in the Self is impossible to describe in words. At that time, it is grasped (only) by the mind itself".

The author realises that it is not possible to suddenly attain such a state of realisation but points out that even a momentary flash is sufficient to strengthen our faith and encourage us.

यद्यप्यसौ चिरं कालं समाधिः दुर्लभो नृणाम् ।
तथाऽपि क्षणिको ब्रह्मानन्दं निश्चाययत्यसौ ॥ ११९ ॥

Though this Samadhi is very difficult to have for a long time for people, yet even that momentary Samadhi confirms the bliss of Brahman.

श्रद्धालुः व्यसनी योऽत्र निश्चिनोत्येव सर्वथा ।
निश्चिते तु सकृत् तस्मिन् विश्वसित्यन्यदाऽप्ययम् ॥ १२० ॥

One who has faith and earnestly endeavours is certainly determinate in this matter. When once a determination is made, he believes in it at other times also.

तादृक् पुमान् उदासीनकालेऽप्यानन्दवासनाम् ।
उपेक्ष्य मुख्यं आनन्दं भावयत्येव तत्परः ॥ १२१ ॥

Such a person, disregarding the flavour-like bliss when he is quiet, becomes bent upon the principal bliss itself and contemplates it.

परव्यसनिनी नारी व्यग्राऽपि गृहकर्मणि ।
तदेवास्वादयत्यन्तः परसङ्गरसायनम् ॥ १२२ ॥

A woman keen upon somebody other than her husband, though fully engaged in her domestic work, recalls with relish within herself the happiness got by contact with that other person.

एवं तत्त्वे परे शुद्धे धीरो विश्रान्तिमागतः ।
तदेवास्वादयत्यन्तः बहिर्व्यवहरन्नपि ॥ १२३ ॥

Similarly, the brave man who has obtained rest in the supreme pure truth relishes that alone within himself though he may be active outwardly.

What is the bravery here?

धीरत्वं अक्षप्राबल्येऽप्यानन्दास्वादवाञ्छया ।
तिरस्कृत्याखिलाक्षाणि तच्चिन्तायां प्रवर्तनम् ॥ १२४ ॥

'Bravery' is the engaging oneself in contemptating on that bliss on account of the longing to taste that bliss, disregarding all the senses in spite of the great strength of those senses.

What is the rest mentioned in stanza 123?

भारवाही शिरोभारं मुक्त्वाऽऽस्ते विश्रमं गतः ।
संसारव्यापृतित्यागे तादृग्बुद्धिस्तु विश्रमः ॥ १२५ ॥

A person who carries a heavy load obtains rest when he throws away the load on his head. A similar sensation on the abandonment of the activities of Samsara is rest.

विश्रान्तिं परमां प्राप्तस्त्वौदासीन्ये यथा तथा ।
सुखदुःखदशायां च तदानन्दैकतत्परः ॥ १२६ ॥

Just as a person obtains complete rest in the condition of quiet, similarly will he be bent only upon that bliss even in the condition ef experiencing pleasure and pain.

It may be that pain is a hindrance to the enjoyment of bliss. Why should pleasure also which is of the same category as bliss be disregarded? To shew that pleasure also is a hindrance when the objective is something else, the author mentions the example of a person bent upon immolating himself in fire Will he find pleasure in dressing himself for the immolation though the dress may be an attractive one?

अग्निप्रवेशहेतौ धीः शृङ्गारे यादृशी तथा ।
धीरस्योदेति विषयेऽनुसन्धानविरोधिनि ॥ १२७ ॥

A feeling similar to the feeling which one has in the adornments preliminary to entering fire arises in him

towards the object which hinders his contemplation (of the bliss of the Self).

But, as he is awake to the world, objective pleasure will certainly attract him but he will soon return to his attitude of contemplation.

अविरोधिसुखे बुद्धिः स्वानन्दे च गमागमौ ।
कुर्वन्त्यास्ते क्रमादेषा काकाक्षिवत् इतस्ततः ॥ १२८ ॥

His mind will be going and coming in the pleasure which is not a hindrance and also in the bliss of the self alternately like the eye of the crow here and there.

Though the crow has two eyes, it is said that it has only one eye-ball which moves from one eye to the other.

एकैव दृष्टिः काकस्य वामदक्षिणनेत्रयोः ।
यात्यायात्येवं आनन्दद्वये तत्त्वविदो मतिः ॥ १२९ ॥

There is only one sight coming and going in the left and right eyes of the crow. Similarly, the mind of the knower of truth (will be coming and going alternately) in both the happinesses (objective pleasure and the bliss of the self).

भुञ्जानो विषयानन्दं ब्रह्मानन्दं च तत्त्ववित् ।
द्विभाषाभिज्ञवत् विद्यादुभौ लौकिकवैदिकौ ॥ १३० ॥

The knower of truth enjoying objective pleasure and also the bliss of Brahman knows both the temporal and the Veda ordained (blisses) like a man who is proficient in two languages.

Will not temporal pain disturb him?

दुःखप्राप्तौ न चोद्वेगो यथापूर्वं यतो द्विदृक् ।
गङ्गामग्नार्धकायस्य पुंसः शीतोष्णधीः यथा ॥ १३१ ॥

When any cause of sorrow happens, he will not be affected as before as he has two sights, just as a sensation of cold and also of heat arises in a person who has half his body immersed in the river Ganga.

इत्थं जागरणे तत्त्वविदो ब्रह्मसुखं सदा ।
भाति, तद्वासनाजन्ये स्वप्ने तत् भासते तथा ॥ १३२ ॥

Thus the bliss of Brahman shines always to the knower of truth in the waking state. In the state of dream which is born of the impressions in the waking state, it (the bliss of Brahman) shines similarly.

In the dream state, pain also may be felt along with pleasure as it is a state created by Nescience.

अविद्यावासनाऽप्यस्तीत्यतः तद्वासनोत्थिते ।
स्वप्ने मूर्खवत् एवैष सुखं दुःखं च वीक्षते ॥ १३३ ॥

In as much as there is the impressions of Nescienee also there, he experiences in the dream pleasure and pain born of those impressions even like an ignorant person.

As the dream is a passive state not subject to one's volition but the result of antecedent Karma, good and bad, even the knower cannot avoid the experience of pleasure and pain then. But as it is also born of the impressions in the waking state, he can, by intensifying those impressions as regards the bliss of the Self, in a way carry those impressions into the dream state also.

ब्रह्मानन्दाभिधे ग्रन्थे ब्रह्मानन्दप्रकाशकम् ।
योगिप्रत्यक्षं अध्याये प्रथमेऽस्मिन् उदीरितम् ॥ १३४ ॥

In this first chapter of the work called Brahmananda elucidating the Bliss of Brahman, the direct experience of the Yogi has been described.

१२

CHAPTER XII

॥ आत्मानन्दः ॥

ATMANANDA

(THE BLISS OF THE SELF)

In the previous chapter the author showed that the Bliss of Brahman can be experienced easily by one who is capable of concentrated thought. In this chapter, he shows that such a bliss is being experienced even by the ordinary man though he does not recognise it as such.

नन्वेवं वासनानन्दात् ब्रह्मानन्दादपीतरम् ।
वेत्तु योगी निजानन्दं, मूढस्यात्रास्ति का गतिः ॥ १ ॥

"Let the Yogi know the Bliss of the Self different from the bliss of Vasana (flavour or taste) and also from the bliss of Brahman. In this matter, what is the way for the ignorant?"

धर्माधर्मवशादेव जायतां म्रियतामपि ।
पुनः पुनः देहलक्षैः किं नो दाक्षिण्यतो वद ॥ २ ॥

"Let him be born and also die taking lakhs of bodies again and again in accordance with his virtue and sin. What is the use of our care for him? Tell me"

अस्ति वोऽनुजिघृक्षुत्वात् दाक्षिण्येन प्रयोजनम् ।

"There is a benefit from your care as you have the desire to help others".

When so pressed, the Guru asks who is the person sought to be helped.

तर्हि ब्रूहि स मूढः किं जिज्ञासुर्वा पराङ्मुखः ॥ ३ ॥

"If so, tell me. Is the ignorant man one who desires to know or is he outward-turned?

उपास्तिं कर्म वा ब्रूयात् विमुखाय यथोचितम् ।

"To one who is outward-turned, worship or karma, whichever is appropriate, must be prescribed.

मन्दप्रज्ञं तु जिज्ञासुं आत्मानन्देन बोधयेत् ॥ ४ ॥

"The one, who longs to know but is of dull understanding, must be taught through the bliss of the Self."

The man of keen understanding has been considered in the previous chapter. With this preface, the subject is elaborated on the lines laid down in the Birhadaranyaka Upanishad where Sage Yajnavalkya teaches his wife Maitreyi.

बोधयामास मैत्रेयीं याज्ञवल्क्यो निजप्रियाम् ।
न वा अरे पत्युरर्थे पतिः प्रियः इतीरयन् ॥ ५ ॥

Yajnavalkya taught his wife Maitreyi saying "The husband is dear, certainly not for the husband's sake".

पतिः जाया पुत्रवित्ते पशुब्राह्मणबाहुजाः ।
लोका देवा वेदभूते सर्वं चात्मार्थतः प्रियम् ॥ ६ ॥

The husband, the wife, the son, wealth, cattle, Brahmana, Kshatriya, the worlds, the gods, the Vedas, the elements and everything is dear (only) because of the benefit to one's self,

The author explains this in some detail.

पत्यौ इच्छा यदा पत्न्याः तदा प्रीतिं करोति सा ।
क्षुदनुष्ठानरोगाद्यैः तदा नेच्छति तत्पतिः ॥ ७ ॥

When the wife's desire is in the husband, then she shows affection. Her husband if he is hungry, performing his ablutions, is suffering from disease or is otherwise affected has no desire for her then.

न पत्युरर्थे सा प्रीतिः स्वार्थ एव करोति ताम् ।
पतिश्चात्मन एवार्थे न जायार्थे कदाचन ॥ ८ ॥

The affection which the wife has towards the husband is not for the husband's sake; she has it only for her own sake. Similarly the husband (has affection) only for his own sake and never for the sake of the wife.

The author points out that even when there is mutual affection the motive is only one's own pleasure.

अन्योन्यप्रेरणेऽप्येवं स्वेच्छयैव प्रवर्तनम् ॥ ९ ॥

Even when there is mutual inducement, the conduct (of the husband and the wife) is similar (that is ,only because of their respective individual desires).

श्मश्रुकण्टकवेधेन बाले रुदति तत्पिता ।
चुम्बत्येव, न सा प्रीतिः बालार्थे स्वार्थ एव सा ॥ १० ॥

When the child is crying pricked by the thorny moustache, its father still kisses it. This affection is not for the sake of the child, it is only for his own sake.

निरिच्छमपि रत्नादि वित्तं यत्नेन पालयन् ।
प्रीतिं करोति, सा स्वार्थे, वित्तार्थत्वं न शङ्कितम् ॥ ११ ॥

One has affection for precious stones and other wealth and with great effort safeguards it, though it does not desire (any such safeguarding). That affection is for his own sake. It cannot be imagined that it is for the benefit of that wealth.

अनिच्छति बलीवर्दे विवाहयिषते बलात् ।
प्रीतिः सा वणिगर्थैव, बलीवर्दार्थता कुतः ॥ १२ ॥

One forcibly makes an unwilling bull to carry loads. The affection towards it is only for the sake of the merchant. How can it be for the sake of the bull?

ब्राह्मण्यं मेऽस्ति पूज्योऽहं इति तुष्यति पूजया ।
अचेतनायाः जातेः नो संतुष्टिः, पुंस एव सा ॥ १३ ॥

"I have the status of a Brahmana; I am to be respected"—so thinking one is pleased by the respect shown. The caste status which is inert does not have the pleasure. It is only for the man.

क्षत्रियोऽहं तेन राज्यं करोमीत्यत्र राजता ।
न जातेः, वैश्यजात्यादौ योजनायेदमीरितम् ॥ १४ ॥

"I am a Kshatriya; so I rule over a kingdom"—here the Kingship is not of the caste. This principle is stated for being applied to the Vaisya caste etc.

स्वर्गलोकब्रह्मलोकौ स्तां ममेत्यभिवाञ्छनम् ।
लोकयोः नोपकाराय, स्वभोगायैव केवलम् ॥ १५ ॥

"Let the Svarga Loka and Brahmaloka be for me"—such a desire is not for the benefit of those Lokas but solely for the enjoyment by himself.

ईशविष्ण्वादयो देवाः पूज्यन्ते पापनष्टये ।
न तत् निष्पापदेवार्थं, तत्तु स्वार्थं प्रयुज्यते ॥ १६ ॥

Siva, Vishnu and other deities are worshipped for the eradication of sins. It is not for the sake of the sin-less deities. It is done however for one's own sake.

ऋगादयो ह्यधीयन्ते दुर्ब्राह्मण्यानवाप्तये ।
न तत् प्रसक्तं वेदेषु, मनुष्येषु प्रसज्जते ॥ १७ ॥

The Rig and other Vedas are learnt to avoid getting the fault of a defective Brahmin-hood. Such a fault cannot arise in the Vedas. It will arise in men.

भूम्यादिपञ्चभूतानि स्थानतृट्पाकशोषणैः ।
हेतुभिश्चावकाशेन वाञ्छन्त्येषां न हेतवः ॥ १८ ॥

The five elements, the Earth etc. are desired for the reasons of residing, allaying thirst, cooking, drying and space and those reasons are not for them.

स्वामिभृत्यादिकं सर्वं स्वोपकाराय वाञ्छति ।
तत्तत्कृतोपकारस्तु तस्य तस्य न विद्यते ॥ १९ ॥

One desires the relationship of master and servant etc. all for the benefit of himself. The help given to every one of them is not for the benefit of him that is helped,

If the master pays the servant, it is only for the purpose of getting his own work done; if the servant works hard, it is only for the purpose of getting the salary. If a merchant sells goods, it is for getting the money; if the buyer parts with cash, it is for getting the article for himself.

The author concludes by saying that this principle is quite evident in every transaction.

सर्वव्यवहृतिष्वेवं अनुसंधातुं ईदृशम् ।
उदाहरणबाहुल्यं, तेन स्वां वासयेत् मतिम् ॥ २० ॥

Such an abundance of illustrations is only to repeatedly cognise that such is the state in all transactions. Therefore this must be impressed on the mind of one's self.

The author then proceeds to consider the exact nature of the affection which one has towards himself and for that purpose he refers to the several kinds of affection with which we are ordinarily familiar.

अथ केयं भवेत् प्रीतिः श्रूयते या निजात्मनि ।
रागो वध्वादिविषये, श्रद्धा यागादिकर्मणि ॥ २१ ॥

भक्तिः स्यात् गुरुदेवादौ, इच्छा त्वप्राप्तवस्तुनि ।

What then is this affection, which is said to be in one's own self? There is 'love' in the objects like a wife; there is 'faith' in activities like sacrifices; there

is 'devotion' in the Guru, and gods etc ; there is 'desire' in things not obtained.

As the Self comes under none of these categories, the affection in the Self is quite distinct from all these.

तर्ह्यस्तु सात्त्विकी वृत्तिः सुखमात्रानुवर्तिनी ॥ २२ ॥

In that case, it must be a Satvika sensation which has for its purpose happiness alone.

That is, it is not dependent upon any other consideration or any other object.

प्राप्ते नष्टेऽपि सद्भावात् इच्छातो व्यतिरिच्यते ।
सुखसाधनतोपाधेः अन्नपानादयः प्रियाः ॥ २३ ॥

As this affection in oneself is continuously there when an object is obtained and also when it is lost, it is different from desire. Food, drink etc. are dear (to us only) because of the attribute of being the means to happiness.

आत्माऽऽनुकूल्यात् अन्नादिसमश्चेत् अमुनाऽत्र कः ।
अनुकूलेयितव्यः स्यात्, नैकस्मिन् कर्मकर्तृता ॥ २४ ॥

If it is said "Atma is similar to food etc. as it is helpful", who is it that is to be helped here? Being the object and the subject is not possible in the same thing.

That is, if it is the helper, it cannot be the helped.

सुखे वैषयिके प्रीतिमात्रं, आत्मा त्वतिप्रियः ।
सुखे व्यभिचरत्येषा, नात्मनि व्यभिचारिणी ॥ २५ ॥

In objective happiness, there is attachment alone; the Self however is supremely dear. This attachment in (objective) happiness is unsteady; that in the Self does not deviate.

The author himself explains this in the next stanza.

एकं त्यक्त्वाऽन्यदादत्ते सुखं वैषयिकं सदा ।
नात्मा त्याज्यो न चादेयः तस्मिन् व्यभिचरेत् कथम् ॥ २६ ॥

A person abandons one objective happiness and takes up another always. The Self is incapable of being abandoned or of being taken up. How can the affection in it wander?

हानादानविहीनेऽस्मिन् उपेक्षा चेत् तृणादिवत् ।
उपेक्षितुः स्वरूपत्वात् नोपेक्ष्यत्वं निजात्मनः ॥ २७ ॥

If it is said "There may be indifference as regards this (Atma) as in dried grass etc., as there is no abandonment or taking up of it", the nature of being an object of indifference is not possible in one's self as it is itself of the nature of being the entity who has to be indifferent.

That is, the entity that has to be indifferent is identical with the object of indifference. Nobody can be indifferent towards himself.

Why should we say that the Self is an object of affection? Do not people commit suicide, showing that it is an object of hatred also?

रोगक्रोधाभिभूतानां मुमूर्षा वीक्ष्यते क्वचित् ।
ततो द्वेषात् भवेत् त्याज्य आत्मेति यदि तन्न हि ॥ २८ ॥

If it is said "Sometimes the desire to die is seen in people overwhelmed with disease or anger. Therefore as there is hatred, the Atma is a thing capable of being abandoned", it is not so.

त्यक्तुं योग्यस्य देहस्य नात्मता, त्यक्तुरेव सा ।
न त्यक्तर्यस्ति स द्वेषः त्याज्ये द्वेषे तु का क्षतिः ॥ २९ ॥

The status of Atma is not in the body which is capable of being thrown off. That status is only in the thrower. There is no such hatred in regard to the thrower. If there is hatred however in a thing which can be thrown off, what is the harm?

Having thus shown that the Self is an object of affection, the author proceeds to show that it is an object of the most supreme affection.

आत्मार्थत्वेन सर्वस्य प्रीतेश्चात्मा ह्यतिप्रियः ।
सिद्धो यथा पुत्रमित्रात् पुत्रः प्रियतरस्तथा ॥ ३० ॥

As the affection in all things is (only) because of their being beneficial to the Self, it follows that the Self is the most dear, just as the son is more dear than a friend of that son.

It's being the most dear is not only clear from the teaching of the Vedas and from reasoning but from personal experience also.

मा न भूवमहं, कितु भूयासं सर्वदेत्यसौ ।
आशीः सर्वस्य दृष्टेति प्रत्यक्षा प्रीतिरात्मनि ॥ ३१ ॥

"I must never cease to be. But I must exist always" — as such a longing is seen in all, the affection in oneself is patently experienced.

इत्यादिभिः त्रिभिः प्रीतौ सिद्धायामेवं आत्मनि ।
पुत्रभार्यादिशेषत्वं आत्मनः कैश्चिदीरितम् ॥ ३२ ॥

While thus the affection in the Atma is clearly settled by these three (authority, reasoning and experience), the status of being subservient to the son, wife etc. is ascribed by some to the Atma.

The author states their case in the next six stanzas.

एतद्विवक्षया पुत्रे मुख्यात्मत्वं श्रुतीरितम् ।
आत्मा वै पुत्रनामेति, तच्चोपनिषदि स्फुटम् ॥ ३३ ॥

With a view to say this, the status of being the principal Atma in the son, it is mentioned in the Veda:— 'The Self verily bears the name of Son'. This is also clear in the Upanishad.

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते ।
अथास्येतर आत्माऽयं कृतकृत्यः प्रमीयते ॥ ३४ ॥

"He (the Son), this Atma of his, is substituted in virtuous actions. Then this other Atma of his (the father) having done what has to be done dies" (Aitareya Upanishad).

सत्यप्यात्मनि लोकोऽस्ति नापुत्रस्यात एव हि ।
अनुशिष्टं पुत्रमेव लोक्यमाहुः मनीषिणः ॥ ३५ ॥

Though he himself exists, there is no Loka for one who has no son. That is why the wise say that the son well trained is alone competent to provide the Loka (to the father).

मनुष्यलोको जय्यः स्यात् पुत्रेणैवेतरेण नो ।
मुमूर्षुः मन्त्रयेत् पुत्रं त्वं ब्रह्मेत्यादिमन्त्रकैः ॥ ३६ ॥

The world of men can be earned only with the aid of a son and nothing else. A person about to die has to tell his son by the Mantra "You are Brahman" etc.

इत्यादिश्रुतयः प्राहुः पुत्रभार्यादिशेषताम् ।
लौकिका अपि पुत्रस्य प्राधान्यं अनुमन्वते ॥ ३७ ॥

These and other Vedic passages proclaim the subservience (of the Atma) to the son, wife etc. Worldly people also accept the principal-ness of the son.

स्वस्मिन् मृतेऽपि पुत्रादिः जीवेत् वित्तादिना यथा ।
तथैव यत्नं कुरुते, मुख्याः पुत्रादयः ततः ॥ ३८ ॥

"One exerts himself in such a way that his son and others may live with wealth etc. even when he is dead. Therefore the son and others are the principals".

बाढं, एतावता नात्मा शेषो भवति कस्यचित् ।
गौणमिथ्यामुख्यभेदैः आत्माऽयं भवति त्रिधा ॥ ३९ ॥

Quite true. But by this much, the Atma will not become the subservient of anybody else. This 'Atma' is of three kinds owing to the differentiation as the derivative, the false and the primary.

देवदत्तस्तु सिंहोऽयं इत्यैक्यं गौणं, एतयोः ।
भेदस्य भासमानत्वात्, पुत्रादेः आत्मता तथा ॥ ४० ॥

"This Devadatta is verily a lion"—here the identity is because of the quality (of courage). as the difference between them is patent. So is the Self-hood of the son etc. (a derivative identity).

भेदोऽस्ति पञ्चकोशेषु साक्षिणो, न तु भात्यसौ ।
मिथ्यात्मताऽतः कोशानां, स्थाणोश्चोरात्मता यथा ॥ ४१ ॥

There is difference in the five Kosas from the witness (Self) but it is not patent. Therefore there is only the false Atma-hood in the Kosas, just as the nature of a thief (appears) in a stump of wood.

न भाति भेदो नाप्यस्ति साक्षिणोऽप्रतियोगिनः ।
सर्वान्तरत्वात् तस्यैव मुख्यं आत्मत्वं इष्यते ॥ ४२ ॥

As regards the witness (Self) who has no correlative, difference is neither patent (as in the derivative) nor does it exist (as in the false). As it is the inmost of all, the Atma-hood of that alone is granted as the primary one.

सत्येवं, व्यवहारेषु येषु यस्यात्मतोचिता ।
तेषु तस्यैव शेषित्वं, सर्वस्यान्यस्य शेषता ॥ ४३ ॥

While so, in whichever dealing to whichever the Atma-hood is assigned, in that dealing, the status of being

the principal belongs to that alone and the status of subordination is for all else.

The author explains this himself by referring to concrete examples.

मुमूर्षोः गृहरक्षादौ गौणात्मैवोपयुज्यते ।
न मुख्यात्मा, न मिथ्यात्मा, पुत्रः शेषी भवत्यतः ॥ ४४ ॥

When a man is about to die, the derivative Atma (the son) alone is useful for safeguarding the house etc., certainly not the primary Atma (for he is going to depart) nor the false Atma (the body for it will be a corpse soon). Therefore the son becomes the principal.

अध्येता वन्हिः इत्यत्र सन्नप्यग्निः न गृह्यते ।
अयोग्यत्वेन, योग्यत्वात् वटुरेवात्र गृह्यते ॥ ४५ ॥

'The student is fire'— in this context, though there is actually a fire (near by), that fire is not meant on account of its incompetence (to be the student). As there is such competence, the student alone is here understood.

कृशोऽहं पुष्टिं आप्स्यामीत्यादौ देहात्मतोचिता ।
न पुत्रं विनियुङ्क्तेऽत्र पुष्टिहेत्वन्नभक्षणे ॥ ४६ ॥

"I am lean, I shall acquire fatness"— in this and similar contexts the Atma-hood of the body is proper. (For) one does not ask the son to do the eating of the food the cause of fatness.

तपसा स्वर्गमेष्यामीत्यादौ कर्त्रात्मतोचिता ।
अनपेक्ष्य वपुर्भोगं चरेत् कृच्छ्रादिकं ततः ॥ ४७ ॥

"I shall go to heaven by practising penance"— in this and similar contexts the Atma-hood of the Doer (Jiva) is appropriate, for in that case (alone) will one undertake Krichhra and other fasts disgarding the enjoyments of the body.

मोक्ष्येऽहं इत्यत्र युक्तं चिदात्मत्वं, तदा पुमान् ।
तद्वेत्ति गुरुशास्त्राभ्यां, न तु किंचित् चिकीर्षति ॥ ४८ ॥

"I shall be released"— here the Atma-hood of consciousness (alone) is proper. Then (only) the man will learn it from the Guru and the Sastra and he will not wish to do any action.

Thus the Atma-hood is variously assigned according to the several standpoints from which the aspirants look at it. The author points to a parallel in the Karma Kanda of the Vedas. There the Brahmana alone is competent to perform the Brihaspati Sava, the Kshatriya alone the Rajasuya and the Vaisya alone the Vaisya Sthoma. Similarly, people will consider as Atma that which appeals to them most ; some will be content with the derivative, some with the false and a few with the primary.

विप्रक्षत्रादयो यद्वत् बृहस्पतिसवादिषु ।
व्यवस्थिताः तथा गौणमिथ्यामुख्याः यथोचितम् ॥ ४९ ॥

Just as the Brahmana, Kshatriya and others are particularly prescribed in Brahaspati Sava etc, so are the derivative, false and primary Atmas appropriated (given prominence to) according to what is proper.

तत्र तत्रोचिते प्रीतिः आत्मन्येवातिशायिनी ।
अनात्मनि तु तच्छेषे प्रीतिः अन्यत्र नोभयम् ॥ ५० ॥

In that Atma which is considered proper, there will be the greatest affection. In what is not that Atma but is subservient to that, there will be (ordinary) affection. In other things (which are neither the Atma nor sub-servient to it), there will be neither (affection, extraordinary or ordinary).

उपेक्ष्यं द्वेष्यं इत्यन्यत् द्वेधा, मार्गतृणादिकम्।
उपेक्ष्यं, व्याघ्रसर्पादि द्वेष्यं एवं चतुर्विधम्॥ ५१॥

There are two other aspects namely, the disregardable and the hateful. The grass etc. on the roadway are disregardable. Tiger, snake etc. are hateful. Thus there are four kinds.

आत्मा शेषः उपेक्ष्यं च द्वेष्यं चेति चतुर्ष्वपि।
न व्यक्तिनियमः, किं तु तत्तत्कार्यात् तथा तथा॥ ५२॥

In all these four, namely, Atma (most dear), its accessory (dear), the disregardable and the hateful, there is no restriction of particularity. But they will become such and such, according to their effects.

The author explains this in the next stanza. These aspects are not essentially associated with particular objects for the very same object may be seen to have more aspects according to the angle of vision of the person who looks at it.

स्यात् व्याघ्रः संमुखो द्वेष्यो, ह्युपेक्ष्यस्तु पराङ्मुखः।
लालनादनुकूलश्चेत् विनोदायेति शेषताम्॥ ५३॥

A tiger which is facing one will be hateful; if however its face is turned away, it is disregardable; if it has become friendly by kind training, it becomes a subservient for entertainment.

व्यक्तीनां नियमो माभूत् लक्षणात्तु व्यवस्थितिः।
आनुकूल्यं प्रातिकूल्यं द्वयाभावश्च लक्षणम्॥ ५४॥

There may not be restriction in particular things but there is definiteness by reason of the characteristics. Those characteristics are usefulness (in the subservient) harmfulness (in the hateful) and the absence of both (usefulness and harmfulness in the disregardable).

The author here sums up what has been stated hitherto.

आत्मा प्रेयान्, प्रियः शेषो, द्वेषोपेक्षे तदन्ययोः ।
इति व्यवस्थितो लोके, याज्ञवल्क्यमतं च तत् ॥ ५५ ॥

The Atma is most dear; what is subservient to it is dear; in what is different from these there is hatefulness or disregardableness—such is the order in the world. That is also the opinion of Yajnavalkya.

The author refers to another context in the same Upanishad to confirm this.

अन्यत्रापि श्रुतिः प्राह पुत्रात् वित्तात् तथाऽन्यतः ।
सर्वस्मात् आन्तरं तत्त्वं तदेतत् प्रेय इष्यताम् ॥ ५६ ॥

Elsewhere also (I–4(8)) the Veda says "know this, that inner reality, which is dearer than a son, wealth and everything else."

The method of realisation is then taken up for elaboration.

श्रौत्या विचारदृष्ट्याऽयं साक्ष्येवात्मा न चेतरः ।
कोशान् पञ्च विविच्यान्तर्वस्तुदृष्टिः विचारणा ॥ ५७ ॥

From the standpoint of enquiring in consonance with the Veda, this witness alone is the Atma and none else. "Enquiry" is looking into the inner reality by analysing the five Kosas.

जागरस्वप्नसुप्तीनां आगमापायभासनम् ।
यतो भवत्यसौ आत्मा स्वप्रकाशचिदात्मकः ॥ ५८ ॥

That because of which there is the shining of the coming and going of the waking state, dream and sleep is the Atma which is of the nature of self-luminous consciousness.

शेषाः प्राणादिवित्तान्ताः आसन्नाः तारतम्यतः ।
प्रीतिः तथा तारतम्यात् तेषु सर्वेषु वीक्ष्यते ॥ ५९ ॥

Those from the lifebreath to wealth are the subservients approximating (to the Atma) in various degrees. In accordance with such various degrees (of approximation), affection is seen (to vary) in all those things.

How approximation affects the intensity of affection is also shown.

वित्तात् पुत्रः प्रियः, पुत्रात् पिण्डः पिण्डात् तथेन्द्रियम् ।
इन्द्रियाच्च प्रियः प्राणः, प्राणात् आत्मा प्रियः परः ॥ ६० ॥

The son is dearer than wealth ; the body is dearer than the son ; similarly the sensory organ is dearer than the body ; life is dearer than the sensory organ ; the Atma is supremely dear, more than life.

एवं स्थिते विवादोऽत्र प्रतिबुद्धविमूढयोः ।
श्रुत्योदाहारि तत्रात्मा प्रेयान् इत्येव निर्णयः ॥ ६१ ॥

While it is so, the dissension in this matter between the knowing and the ignorant is mentioned by the Veda. The conclusion there is only that the most dear is Atma.

साक्ष्येव दृश्यात् अन्यस्मात् प्रेयान् इत्याह तत्त्ववित् ।
प्रेयान् पुत्रादिरेवेमं भोक्तुं साक्षीति मूढधीः ॥ ६२ ॥

The knower-of-truth says "The witness alone is dearer than anything else which is seen". The ignorant man says " The son etc. alone are the most dear and the witness is for their enjoying."

The ignorant man may be an earnest disciple eager to know the truth or a perverse disputant. The way to deal with him accordingly varies.

आत्मनोऽन्यं प्रियं ब्रूते शिष्यश्च प्रतिवाद्यपि ।
तस्योत्तरं वचो बोधशापौ कुर्यात् तयोः क्रमात् ॥ ६३ ॥

The disciple and the disputant both say that something other than the Atma is dear. In replying to them, teaching and curse should be given them respectively.

Though the reply is given in the same words, the disciple takes it as a teaching and the disputant as a curse. What is that reply ?

प्रियं त्वां रोत्स्यतीत्येवं उत्तरं वक्ति तत्त्ववित् ।
स्वोक्तप्रियस्य दुष्टत्वं शिष्यो वेत्ति विवेकतः ॥ ६४ ॥

" What you consider dear will make you weep " — so the knower of truth gives the answer. The disciple by careful analysis realises the faulty nature of what was said by himself as dear.

How can a thing which is dear make one weep ? The author takes the example of a son.

अलभ्यमानः तनयः पितरौ क्लेशयेत् चिरत् ।
लब्धोऽपि गर्भपातेन प्रसवेन च बाधते ॥ ६५ ॥

A son who is not obtained worries the parents for long. Even when he is obtained, he causes trouble by abortion and by birth.

जातस्य ग्रहरोगादिः, कुमारस्य च मूर्खता ।
उपनीतेऽप्यविद्यत्वं अनुद्वाहश्च पण्डिते ॥ ६६ ॥

When born, planetary effects, disease etc. (give trouble); when a boy, his foolishness; evenif Upanayanam has been performed, his want of learning; if he is a scholar, his not marrying—(all these give trouble)

यूनश्च परदारादि, दारिद्र्यं च कुटुम्बिनः ।
पित्रोः दुःखस्य नास्त्यन्तो धनी चेत् म्रियते तदा ॥ ६७ ॥

As a young man, he may be attracted by another's wife or have other sins ; if he is a man of family, there may be poverty ; if he is rich, he may then die (prematurely). Thus there is no end to the grief of the parents.

एवं विविच्य पुत्रादौ प्रीतिं त्यक्त्वा निजात्मनि ।
निश्चित्य परमां प्रीतिं वीक्षते तं अहर्निशम् ॥ ६८ ॥

Thus analysing and giving up the affection in the son etc. and, concluding that the greatest affection is in one's own self, he contemplates it day and night.

So much for the earnest student. The fate of the perverse disputant is then described.

आग्रहात् ब्रह्मविद्द्वेषादपि पक्षं अमुञ्चतः ।
वादिनो नरकः प्रोक्तो दोषश्च बहुयोनिषु ॥ ६९ ॥

To the disputant who does not give up his contention out of dogged-ness or of hatred towards the knower of Brahman, hell is prescribed as also sin in many more births.

If the reading is ब्रह्मविद्वेषात् the meaning is "out of hatred towards the Veda or Brahman or the Brahmana."

How can the same words pronounced by the knower be interpreted as a curse ? Though he does not mean it as such, it becomes a curse for his words never fail and so the disputant *must* weep. The knower having realised his identity with Brahman is verily Brahman itself.

ब्रह्मवित् ब्रह्मरूपत्वात् ईश्वरः तेन वर्णितम् ।
यद्यत् तत्तत् तथैव स्यात् तच्छिष्यप्रतिवादिनोः ॥ ७० ॥

The knower of Brahman being of the nature of. Brahman is the Lord. Whatever is said by him will be only in that way as regards his disciple and disputant.

यस्तु साक्षिणं आत्मानं सेवते प्रियं उत्तमम् ।
तस्य प्रेयान् असौ आत्मा न नश्यति कदाचन ॥ ७१ ॥

To him however who resorts to the Witness Atma as the most dear, that most dear Atma never ceases to be (fails him).

परप्रेमास्पदत्वेन परमानन्द इष्यताम् ।
सुखवृद्धिः प्रीतिवृद्धौ सार्वभौमादिषु श्रुता ॥ ७२ ॥

(Thus) the supreme blissfulness (of the Atma) must be granted as it is the object of the highest affection. The increase in happiness when there is increase in affection is heard of in the case of the emperor of all the earth and so on (in the Taittiriya and Brihadaranyaka Upanishads).

If bliss is of the essential nature of Atma as much as consciousness, how is it that it is not always apparent ?

चैतन्यवत् सुखं चास्य स्वभावश्चेत् चिदात्मनः ।
धीवृत्तिष्वनुवर्तेत सर्वास्वपि चितिर्यथा ॥ ७३ ॥

If bliss is the nature of this conscious self like consciousness, it must also be in all activities of the mind as is consciousness.

मैवं, उष्णप्रकाशात्मा दीपः, तस्य प्रभा गृहे ।
व्याप्नोति, नोष्णता, तद्वत् चितेरेवानुवर्तनम् ॥ ७४ ॥

Not so. A shining light is of the nature of heat and light. Its light pervades the house, but not its heat. Similarly, there is continuity of consciousness alone.

The author justifies this statement by the fact that though a particular object may have good smell, a good taste, a good appearance etc. the nose will grasp only the smell, the tongue will grasp only the taste and so on. That these senses are not able to sense the aspects other than what is within their particular range does not prove the absence of the other aspects.

गन्धरूपरसस्पर्शेष्वपि सत्सु यथा पृथक्।
एकाक्षेणैक एवार्थो गृह्यते नेतरः तथा ॥ ७५ ॥

Though there are the smell, form, taste and touch, only one aspect is grasped by one sense and not any other. Similarly (here).

चिदानन्दौ नैव भिन्नौ, गन्धाद्यास्तु विलक्षणाः।
इति चेत्, तदभेदोऽपि साक्षिण्यन्यत्र वा वद ॥ ७६ ॥

" Consciousness and bliss are not at all separate ; The smell etc. however are distinct from one another"— if it is so said, where is that inseparateness, in the witness or in anything else ? Tell me.

आद्ये गन्धादयोऽप्येवं अभिन्नाः पुष्पवर्तिनः।
अक्षभेदेन तद्भेदे वृत्तिभेदात् तयोः भिदा ॥ ७७ ॥

In the first (alternative of the inseparateness being in the witness) smell etc. also are similarly inseparate (as they are all together) in a flower. If the distinction between them is because of the distinction in the senses (the second alternative), (here also) the separateness of them (consciousness and bliss) is due to the difference in the mental activities (which cognise them).

सर्ववृत्तौ चित्सुखैक्यं तद्वृत्तेः निर्मलत्वतः।
रजोवृत्तेस्तु मालिन्यात् सुखांशोऽत्र तिरस्कृतः ॥ ७८ ॥

In the Satva activity there is identity of consciousness and bliss as that activity is free of any taint. As the Rajas activity however is tainted, the aspect of bliss is screened there.

तिन्त्रिणीफलं अत्यम्लं लवणेन युतं यदा ।
तदाऽम्लस्य तिरस्कारात् ईषदम्लं यथा तथा ॥ ७९ ॥

Just as when the tamarind fruit which is very sour is mixed with salt it becomes only slightly sour because of the screening of its sourness, so here also.

If the realisation of the Atma as of supreme bliss is so easy by the method of analysis, what is the necessity for the course of concentration prescribed in the previous chapter?

ननु प्रियतमत्वेन परमानन्दताऽऽत्मनि ।
विवेक्तुं शक्यतां एवं विना योगेन किं भवेत् ॥ ८० ॥

Let it be possible to determine by analysis the nature of the highest bliss in the Atma by reason of its being the most dear. What will result if there is no concentration?

यद्योगेन तदेवेति वदामः, ज्ञानसिद्धये ।
योगः प्रोक्तः, विवेकेन ज्ञानं किं नोपजायते ॥ ८१ ॥

We say that it is the very same use as is got by concentration. Concentration is prescribed for the attainment of knowledge (realisation). Will not that knowledge arise from the analysis?

Here the author quotes a passage from the Gita. Though it really related to Jnana Yogis and Karma Yogis, the author applies it here to the method of concentration.

यत् सांख्यैः प्राप्यते स्थानं तत् योगैरपि गम्यते ।
इति स्मृतं फलैकत्वं योगिनां च विवेकिनाम् ॥ ८२ ॥

That state which is reached by the Sankhyas (those engaged in the pursuit of knowledge) is attained by the Yogis (those engaged in contemplation) also — so is the identity of result declared both for the Yogis and the analysers.

असाध्यः कस्यचित् योगः कस्यचित् ज्ञाननिश्चयः ।
इत्थं विचार्य मार्गौ द्वौ जगाद परमेश्वरः ॥ ८३ ॥

To some person, Yoga may be impossible ; to some, the firm conclusion of knowledge (may be impossible). Considering thus, the great Lord mentioned two paths.

योगे कोऽतिशयः तेऽत्र ज्ञानं उक्तं समं द्वयोः ।
रागद्वेषाद्यभावश्च तुल्यो योगिविवेकिनोः ॥ ८४ ॥

Whas is the special benefit for you in Yoga ? In those two, (the resultant) knowledge is said here to be the same. The absence of love, hate etc. is common to the Yogi and the analyser.

न प्रीतिः विषयेष्वस्ति प्रेयान् आत्मेति जानतः ।
कुतो रागः कुतो द्वेषः प्रातिकूल्यं अपश्यतः ॥ ८५ ॥

To one who knows that the Atma is the most dear, there will be no affection in objects. How can there be love (in them) ? How can there be hate in him who does not see any harmfulness ?

देहादेः प्रतिकूलेषु द्वेषः तुल्यो द्वयोरपि ।
द्वेषं कुर्वन् न योगी चेत् अविवेक्यपि तादृशः ॥ ८६ ॥

The hate of things harmful to the body etc. is common to both of them. If one who hates is not a Yogi, such a person is not also a knower.

द्वैतस्य प्रतिभानं तु व्यवहारे द्वयोः समम् ।
समाधौ नेति चेत् तद्वत् नाद्वैतत्त्वविवेकिनः ॥ ८७ ॥

The appearance (perception) of duality is common to both of them in worldly dealing. If it is said that there is no duality to the Yogi in the state of Samadhi, similarly, there is no duality to the analyser of non-duality (when analysing).

विवक्ष्यते तदस्माभिः अद्वैतानन्दनामके ।
अध्याये हि तृतीयेऽतः सर्वमप्यतिमङ्गलम् ॥ ८८ ॥

That (the absence of duality to the analyser) will be explained by us in the third chapter called Advaitananda (the bliss of non-duality). Therefore everything is quite auspicious (proper).

The third chapter is of "Brahmananda"; it is chapter XIII of Panchadasi.

सदा पश्यन् निजानन्दं अपश्यन् निखिलं जगत् ।
अर्थात् योगीति चेत्, तर्हि सन्तुष्टो वर्धतां भवान् ॥ ८९ ॥

If you say "one who is experiencing the bliss of himself always and is not aware at all of the world completely is virtually a Yogi", may you be happy and prosperous!

This is because he accepts that there is no difference between the Yogi and the knower by analysis of truth.

ब्रह्मानन्दाभिधे ग्रन्थे मन्दानुग्रहसिद्धये ।
द्वितीयाध्याये एतस्मिन् आत्मानन्दो विवेचितः ॥ ९० ॥

In this second chapter of the work called Brahmananda, Atmananda (the Bliss of the Self) has been analysed for the attainment of benefit by the dull (ordinary) people.

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CHAPTER XIII

॥ अद्वैतानन्दः ॥

ADVAITANANDA

(THE BLISS OF NON-DUALITY)

In the last chapter it was shown that the Self was essentially non-dual and was therefore identical with Brahman. But the doubt arises how there can be any non duality as long as the perceived universe exists as a distinct entity other than the Self. This chapter resolves that doubt by showing that the universe does not exist independently of Brahman and cannot therefore be a second to it.

योगानन्दः पुरोक्तो यः स आत्मानन्द इष्यताम् ।
कथं ब्रह्मत्वं एतस्य सद्वयस्येति चेत् शृणु ॥ १ ॥

If it is said "Let the Yogananda explained before (in chapter XI) be the same as Atmananda (explained in chapter XII). But how can there be the nature of Brahman in it which does have a second (in the form of the universe)?", listen.

आकाशादिस्वदेहान्तं तैत्तिरीयश्रुतीरितम् ।
जगत् नास्त्यन्यत् आनन्दात्, अद्वैतब्रह्मता ततः ॥ २ ॥

The universe beginning with Akasa and ending with one's body, it is mentioned in the Taittiriya Upanishad, does not exist distinct from bliss. Therefore there is the nature of the non-dual Brahman (in Atmananda).

आनन्दादेव तज्जातं तिष्ठत्यानन्दे एव तत् ।
आनन्दे एव लीनं चेत्युक्तानन्दात् कथं पृथक् ॥ ३ ॥

That (universe) is born only from Bliss. It stays only in Bliss. It merges only in Bliss. So how can it be distinct from the Bliss that is mentioned?

कुलालात् घट उत्पन्नो भिन्नश्चेति न शङ्क्यताम् ।
मृद्वत् एष उपादानं, निमित्तं न कुलालवत् ॥ ४ ॥

Let it not be thought that the pot owing its origin to the potter is however distinct from him. This (Bliss) is the material cause like the mud and not an efficient cause like the potter.

स्थितिः लयश्च कुम्भस्य कुलाले स्तो न हि क्वचित् ।
दृष्टौ तौ मृदि, तद्वत् स्यात् उपादानं तयोः श्रुतेः ॥ ५ ॥

The subsistence and the merger of the pot are never in the potter. They are both seen in mud. Similarly, the Bliss is the material cause as those two (subsistence and merger in it) are mentioned.

Then the author analyses the conception of a " material cause" to make it clear in what sense Brahman is the material cause of the universe.

उपादानं त्रिधा भिन्नं विवर्ति परिणामि च ।
आरम्भकं च, तत्रान्त्यौ न निरंशेऽवकाशिनौ ॥ ६ ॥

The material cause is split three-fold as Seeming, Changing and Beginning. Out of these, the last two have no place in what has no parts.

The author himself explains these three terms in three consecutive stanzas but in the reverse order.

आरंभवादिनोऽन्यस्मात् अन्यस्योत्पत्तिमूचिरे ।
तन्तोः पटस्य निष्पत्तेः भिन्नौ तन्तुपटौ खलु ॥ ७ ॥

Those who allege "Beginning" say that the birth of one thing is from a different thing. As the birth of a cloth is from the yarn, the yarn and the cloth are certainly distinct things.

अवस्थान्तरतापत्तिः एकस्य परिणामिता ।
स्यात् क्षीरं दधि, मृत् कुम्भः, सुवर्णं कुण्डलं यथा ॥ ८ ॥

The coming of a different condition in the same thing is changing-ness. Just as milk becomes curd, mud a pot, and gold an earring.

अवस्थान्तरभानं तु विवर्तो रज्जुसर्पवत् ।
निरंशेऽप्यस्त्यसौ व्योम्नि तलमालिन्यकल्पनात् ॥ ९ ॥

The mere appearence of a different state is the Seeming, as in the rope appearing as a snake. This (Seeming) is possible even in things which are partless as in the attribution of a flooring or dirtiness to the sky.

ततो निरंशे आनन्दे विवर्तो जगत् इष्यताम् ।
मायाशक्तिः कल्पिका स्यात् ऐन्द्रजालिकशक्तिवत् ॥ १० ॥

Therefore let it be granted that the world is a Seeming (based) on the part-less Bliss. The power of Maya is the creator (of that Seeming) just like the powers of a magician.

The nature of power has to be analysed and determined. Is it an entity separate from the powerful or is it identical with it? It is neither.

शक्तिः शक्तात् पृथङ्नास्ति तद्वत् दृष्टेः न चाभिदा ।
प्रतिबन्धस्य दृष्टत्वात्, शक्त्यभावे तु कस्य सः ॥ ११ ॥

The Power is not distinct from the Powerful for it is so seen (as not distinct); nor is there non-distinctness

as obstruction (to the Power) is seen. If there is no power (distinct from the Powerful), to what does the obstruction relate ?

शक्तेः कार्यानुमेयत्वात् अकार्ये प्रतिबन्धनम् ।
ज्वलतोऽग्नेरदाहे स्यात् मन्त्रादिप्रतिबन्धता ॥ १२ ॥

As Power has to be only inferred from its effect, there is obstruction when there is no effect. If a burning fire does not scorch, Mantras etc. must be the obstruction.

The author quotes a passage from the Svetasvatara Upanishad that there is such a Power in Brahman.

देवात्मशक्तिं स्वगुणैः निगूढां मुनयोऽविदन् ।
पराऽस्य शक्तिः विविधा क्रियाज्ञानबलात्मिका ॥ १३ ॥

Sages knew the luminous power of the Self hidden by its own qualities. The Supreme Power of Brahman is manifold, of the nature of activity, knowledge and strength.

इति वेदवचः प्राह, वसिष्ठश्च तथाऽब्रवीत् ।
सर्वशक्ति परं ब्रह्म नित्यं आपूर्णं अद्वयम् ॥ १४ ॥

So does the Veda say. Vasishtha also says in the same way "Brahman is supreme, all-powerful, eternal, all-full and second-less".

ययोल्लसति शक्त्याऽसौ प्रकाशं अधिगच्छति ।
चिच्छक्तिः ब्रह्मणो राम शरीरेषूपलभ्यते ॥ १५ ॥

He shines by that Power through which He manifests Himself. The Power of consciousness of Brahman is seen in the bodies (of beings).

स्पन्दशक्तिश्च वातेषु, दार्ढ्यशक्तिः तथोपले ।
द्रवशक्तिः तथाऽम्भस्सु, दाहशक्तिः तथाऽनले ॥ १६ ॥

There is power of movement in the winds; similarly in stones there is the power of hardness; so is the power of fluidity in the waters; similarly in fire there is the power of burning.

शून्यशक्तिः तथाऽऽकाशे, नाशशक्तिः विनाशिनि ।
यथाऽण्डेऽन्तः महासर्पो जगदस्ति तथात्मनि ॥ १७ ॥

There is the power of voidness in Akasa, the power of destruction in destructible things; just as a big snake is within an egg, so is the universe in the Self.

फलपल्लवलतापुष्पशाखाविटपमूलवान् ।
ननु बीजे यथा वृक्षः, तथेदं ब्रह्मणि स्थितम् ॥ १८ ॥

Just as a tree with its fruits, leaves, sprouts, flowers, branches, boughs and roots are certainly in the seed, so was this (universe) in Brahman.

क्वचित् काश्चित् कदाचिच्च तस्मादुद्यन्ति शक्तयः ।
देशकालविचित्रत्वात् क्ष्मातलादिव शालयः ॥ १९ ॥

Some powers come out of it somewhere sometimes as there is variegation in places and times, like paddy (coming out) from the floor of the earth.

स आत्मा सर्वगो राम नित्योदितमहावपुः ।
यत् मनाक् मननीं शक्तिं धत्ते तत् मन उच्यते ॥ २० ॥

That Atma, O Rama, is everywhere, ever shining and of great stature (unlimited) and when sometimes he bears the power of mentation he is then called Mind.

आदौ मनः तदनु बन्धविमोक्षदृष्टी
पश्चात् प्रपञ्चरचना भुवनाभिधाना ।
इत्यादिका स्थितिरियं हि गता प्रतिष्ठां
आख्यायिका सुभगबालजनोदितेव ॥ २१ ॥

First the mind; after that, the concepts of bondage and release; after that, the creation of the universe called the world— this statc thus beginntng has come to stay, like the story told to a pretty child.

बालस्य हि विनोदाय धात्री वक्ति शुभां कथाम् ।
क्वचित् सन्ति महाबाहो राजपुत्राः त्रयः शुभाः ॥ २२ ॥

For the entertainment of a boy, the nurse tells an interesting story. "O Boy (with long arms), somewhere there were three handsome princes.

द्वौ न जातौ, तथैकस्तु गर्भे एव न स्थितः ।
वसन्ति ते धर्मयुक्ताः अत्यन्तासति पत्तने ॥ २३ ॥

"(Of them) Two were not born. Similarly one did not exist even in the womb. Invested with virtues, they lived in a town which did not exist at all.

स्वकीयात् शून्यनगरात् निर्गत्य विमलाशयाः ।
गच्छन्तो गगने वृक्षान् ददृशुः फलशालिनः ॥ २४ ॥

They, leaving their own town of void, with clear minds and going elsewhere, saw in the sky trees loaden with fruits.

भविष्यन्नगरे तत्र राजपुत्रास्त्रयोऽपि ते ।
सुखं अद्य स्थिताः पुत्र मृगयाव्यवहारिणः ॥ २५ ॥

"All those three princes are now, O son, staying in the city to be, happily engaged in hunting".

धात्र्येति कथिता राम बालकाख्यायिका शुभा ।
निश्चयं स ययौ बालो निर्विचारणया धिया ॥ २६ ॥

Thus was the interesting children's tale told by the nurse. That boy firmly believed it (took it to be true) by reason of his non-enquiring mind.

इयं संसाररचना विचारोज्झितचेतसाम् ।
बालकाख्यायिकेवेत्थं अवस्थितिमुपागता ॥ २७ ॥

This creation of Samsara (phenomenal life) is of the same status, as this story told to a child, to those whose minds are devoid of enquiry.

इत्यादिभिरुपाख्यानैः मायाशक्तेश्च विस्तरम् ।
वसिष्ठः कथयामास, सैव शक्तिः निरूप्यते ॥ २८ ॥

By these and other descriptions, Vasishtha expounded the details of the power of Maya. That power alone is (here) explained.

कार्यात् आश्रयतश्चैषा भवेत् शक्तिः विलक्षणा ।
स्फोटाङ्गारौ दृश्यमानौ, शक्तिः तत्रानुमीयते ॥ २९ ॥

The Power is different from its effect and also from its background. Sparks (effect) and embers (background) are perceptible; from them the power (of fire to burn and to shine) has to be inferred.

पृथुबुध्नोदराकारो घटः कार्योऽत्र मृत्तिका ।
शब्दादिभिः पञ्चगुणैः युक्ता, शक्तिस्त्वतद्विधा ॥ ३० ॥

The pot (the effect) has a shape with a big round belly. Here the mud (the base) has the five qualities, sound etc. The potency (of mud to become a pot) is not of the same sort.

That is, the potency has neither the big round belly of its effect the pot nor the five qualities which belong to its base the mud. The author points this out more clearly in the next stanza.

न पृथ्वादिः न शब्दादिः शक्तौ अस्तु यथा तथा ।
अत एव ह्यचिन्त्यैषा न निर्वचनमर्हति ॥ ३१ ॥

In the potency, there is no bigness etc, nor sound etc. It is somehow. That is why it is not conceivable. It is not capable of description.

कार्योत्पत्तेः पुरा शक्तिः निगूढा मृद्यवस्थिता ।
कुलालादिसहायेन विकाराकारतां व्रजेत् ॥ ३२ ॥

Before the creation of the effect, the potency was in the mud hidden. By the help of the potter etc. it gets the shape of the effect (pot).

पृथुत्वादिविकारान्तं स्पर्शादि च मृत्तिकाम् ।
एकीकृत्य घटं प्राहुः विचारविकला जनाः ॥ ३३ ॥

People devoid of enquiry make the qualities from the bigness etc. up to the modified shape and the mud which has touch etc. into one and call it a pot.

कुलालव्यापृतेः पूर्वो यावान् अंशः स नो घटः ।
पश्चात्तु पृथुबुध्नादिमत्त्वे युक्ता हि कुम्भता ॥ ३४ ॥

That factor which was before the working of the potter is not the pot. "Pot-ness" is appropriate only when the bigness, roundness etc. come in later on.

स घटो न मृदो भिन्नो वियोगे सत्यनीक्षणात् ।
नाप्यभिन्नः पुरा पिण्डदशायां अनवेक्षणात् ॥ ३५ ॥

That pot is not different from the mud as it is not seen if separated (from the mud). Nor is it not-different from it as it (the pot) is not seen in the stage of being a lump of mud.

अतोऽनिर्वचनीयोऽयं शक्तिवत्, तेन शक्तिजः ।
अव्यक्तत्वे शक्तिरुक्ता, व्यक्तत्वे घटनामभृत् ॥ ३६ ॥

Therefore this (the effect "pot") is incapable of definition just like the potency itself. Because of this,

(it is clear that) it is born of that potency. In the state of non-manifestation, it is called potency; in the state of manifestation, it bears the name of a "pot".

ऐन्द्रजालिकनिष्ठाऽपि माया न व्यज्यते पुरा ।
पश्चात् गन्धर्वसेनादिरूपेण व्यक्तिमाप्नुयात् ॥ ३७ ॥

The Maya that is in the magician is also not perceived before. Later on, it attains perceptibility in the form of an army of Gandharvas and so on.

एवं मायामयत्वेन विकारस्यानृतात्मताम् ।
विकाराधारमृद्वस्तु सत्यत्वं चाब्रवीत् श्रुतिः ॥ ३८ ॥

Thus (as there is identity of characteristics), the Veda also (the Chhandogya Upanishad) proclaims the unreality of the effect as being but a creation of Maya and the reality of the substance mud which is the basic background of the effect (pot).

वाङ्निष्पाद्यं नाममात्रं विकारो, नास्य सत्यता ।
स्पर्शादिगुणयुक्ता तु सत्या केवलमृत्तिका ॥ ३९ ॥

The effect which is expressed in words is only a name; there is no reality in it. The mere mud which has touch and other qualities however is real.

व्यक्ताव्यक्ते तदाधार इति त्रिष्वाद्ययोः द्वयोः ।
पर्यायः कालभेदेन, तृतीयस्त्वनुगच्छति ॥ ४० ॥

The manifest, the unmanifest, their base— of these three, there is alternation in the first two by reason of difference in the times; the third however continues (unchanged) throughout.

निस्तत्त्वं भासमानं च व्यक्तं उत्पत्तिनाशभाक् ।
तदुत्पत्तौ तस्य नाम वाचा निष्पाद्यते नृभिः ॥ ४१ ॥

The manifest is 1. without reality of its own 2. shining and 3. having origin and end. When it originates, a name is given to it in word by men.

व्यक्ते नष्टेऽपि नामैतत् नृवक्त्रेष्वनुवर्तते ।
तेन नाम्ना निरूप्यत्वात् व्यक्तं तद्रूपं उच्यते ॥ ४२ ॥

Even when the manifest disappears this name continues (to be used) in the mouths of people. As it is described by that name, the manifest is said to be of that form (the form of the name).

निस्तत्त्वात् विनाशित्वात् वाचारम्भणमात्रतः ।
व्यक्तस्य न तु तद्रूपं सत्यं किंचित् मृदादिवत् ॥ ४३ ॥

That form of the manifest is however not true like mud etc., as it has no reality, as it is subject to destruction and as it is only a matter of verbal expression.

व्यक्तकाले ततः पूर्वं ऊर्ध्वमप्येकरूपभाक् ।
सतत्वं अविनाशं च सत्यं मृद्वस्तु कथ्यते ॥ ४४ ॥

The mud substance which is of the same nature during the time of the manifest, before it and also after it, has reality ond is indestructable is called Real.

Here an objection is raised to the concept of unreality in the pot as it does *not* disappear even when its unreality is realised. A person who is convinced that the pot by itself has no reality of its own and is but mud still uses a pot for fetching water. How is that possible if the pot were really unreal?

व्यक्तं घटो विकारश्चेत्येतैः नामभिः ईरितः ।
अर्थश्चेदनृतः कस्मात् न मृद्बोधे निवर्तते ॥ ४५ ॥

If an object which is called by these names—the manifest, the pot, an effect — is unreal, why does it not disappear when the knowledge of mud arises?

The answer is that it *has* disappeared.

निवृत्त एव यस्मात् ते तत्सत्यत्वमतिः गता ।
ईदृङ्निवृत्तिरेवात्र बोधजा, न त्वभासनम् ॥ ४६ ॥

It has disappeared, as your sense of reality in it is gone. This much disappearance alone is here the result of knowledge and not its non-appearance.

Is it not necessary that it must completely disappear from view ? When a man is standing on the banks of a tank with still waters, he sees his own reflection in it turned upside down. He knows it is not a true thing. Does that imply that he can not see it ? It will be still seen there in spite of his knowledge of its falsity.

पुमान् अधोमुखो नीरे भातोऽप्यस्ति न वस्तुतः ।
तटस्थमर्त्यवत् तस्मिन् नैवास्था कस्यचित् क्वचित् ॥ ४७ ॥

A person with face downwards is seen in the water and yet there is none such in reality. Any affection in him does not arise at all in anybody at any time or place as in the person standing on the shore.

ईदृग्बोधे पुमर्थत्वं मतं अद्वैतवादिनाम् ।
मृद्रूपस्यापरित्यागात् विवर्तत्वं घटे स्थितम् ॥ ४८ ॥

By such a knowledge (the knowledge of the reality of the Self and the unreality of everything else) is the object of the soul attained — such is the conclusion of those who allege non-dualism. As the nature of mud is not abandoned, there is seeming–ness in the pot.

The author recalls here the definition of seeming-ness given in stanza 9 in contrast with the changing-ness defined in stanza 8.

परिणामे पूर्वरूपं त्यजेत् तत् क्षीररूपवत् ।
मृत्सुवर्णे निवर्तेते घटकुण्डलयोः न हि ॥ ४९ ॥

If it is changing-ness, it must give up the previous form as the milk-form (is given up when it becomes curd). In the case of a pot and ear-ring, the mud and gold do not go away.

घटे भग्ने न मृद्भावः कपालानां अवेक्षणात् ।
मैवं, चूर्णेऽस्ति मृद्रूपं, स्वर्णरूपं त्वति स्फुटम् ॥ ५० ॥

" When the pot is broken, there is no status of mud as the shreds are seen " (If it is so said), it is not correct, for the status of mud is seen in the powder (when the shreds also are pounded). (In the case of the ear-ring) the status as gold is very patent.

It will be noted that mud and gold were also mentioned as examples of changing-ness in stanza 8. While so, how is it proper to distinguish them from milk and to say that the former is Seeming and that the latter is Changing ?

क्षीरादौ परिणामोऽस्तु पुंसः तद्भाववर्जनात् ।
एतावता मृदादीनां दृष्टान्तत्वं न हीयते ॥ ५१ ॥

Changing-ness is in milk etc. as a person does not have that idea (as milk when it has become curd). But in the case of mud etc. their being examples (of seeming-ness) is not lost thereby (by their being also changeful).

In the case of milk, the identity is completely lost and, when the effect curd is destroyed, it does not revert to its original state as milk. In the case of the mud however, the idea that it is still mud is not lost even when it has become a pot and the pot when destroyed reverts to its causal status as mud. There is thus difference in the nature of their changefulness. The mud etc. therefore can be taken as examples of Seeming.ness also.

If in mud etc. Changefulness and Seeming-ness are both accepted, why not accept Beginning-ness also defined in stanza 7 as a pot which is made of mud is a thing distinct from it with characteristics of its own ?

आरम्भवादिनः कार्ये मृदो द्वैगुण्यमापतेत् ।
रूपस्पर्शादयः प्रोक्ताः कार्यकारणयोः पृथक् ॥ ५२ ॥

For one who alleges Beginning-ness, there will have to be duplication of the qualities of the mud in its effect (as pot) For separate forms, touches etc. are postulated by him for the effect and the cause.

As the pot according to him is different from mud and as the mud subsists in the pot, the pot must, for instance, have a weight double that of the causal mud. But such is not the case. Therefore it is not possible to accept the conception of beginning-ness in mud etc.

If mud and gold are similar, why does the Upanishad give them both as well as iron as examples ? Will not one example be enough ?

मृत् सुवर्णं अयश्चेति दृष्टान्तत्रयं आरुणिः ।
प्राहातो वासयेत् कार्यानृतत्वं सर्ववस्तुषु ॥ ५३ ॥

Sage Aruni mentioned the three examples — mud, gold and iron. Therefore one must form the mental habit of realising the unreality of the effect in all things.

The multiplicity of examples is only to emphasise that the same principle applies to all things. The Sage says also that by knowing the cause all the effects will also be known. Can a knowledge of mud produce a knowledge of all pots, jars, bricks etc. ?

कारणज्ञानतः कार्यविज्ञानं चापि सोऽवदत् ।
सत्यज्ञानेऽनृतज्ञानं कथं अत्रोपपद्यते ॥ ५४ ॥

He said also that by the knowledge of the cause there will enure knowledge of its effects also. How is the knowledge of the unreal possible here from the knowledge of the real ?

समृत्कस्य विकारस्य कार्यता लोकदृष्टितः ।
वास्तवोऽत्र मृदंशोऽस्य बोधः कारणबोधतः ॥ ५५ ॥

The nature of being the effect is assigned to the modification which has mud in it, in the worldly view. Here the aspect of mud is the reality. Knowledge of that (the real aspect) is got from the knowledge of the cause.

The pot has two aspects — the mud aspect which is real and the shape aspect which is unreal. When the former is realised, the pot also becomes known. It is unnecessary to know the latter aspect except that it is unreal.

अनृतांशो न बोद्धव्यः तद्बोधानुपयोगतः ।
तत्त्वज्ञानं पुमर्थं स्यात् नानृतांशावबोधनम् ॥ ५६ ॥

The unreal aspect is not worth knowing as there is no benefit in knowing it. The knowledge of the real is the object of human endeavour and not the knowledge of the unreal aspect.

तर्हि कारणविज्ञानात् कार्यज्ञानं इतीरिते ।
मृद्बोधे मृत्तिका बुद्धेत्युक्तं स्यात् कोऽत्र विस्मयः ॥ ५७ ॥

If so, when it is said that knowledge of the effect results from knowledge of the cause, it is virtually said that, by knowing mud, mud is known. What is the wonder there?

If it is said that knowledge of the effect (pot) is only knowledge of the cause aspect (mud), it virtually amounts to saying that by knowing the cause (mud) one knows the cause (mud) in the effect. What is the new thing which the disciple now learns?

सत्यं, कार्येषु वस्त्वंशः कारणात्मेति जानतः ।
विस्मयो मांऽस्त्विहाज्ञस्य विस्मयः केन वार्यते ॥ ५८ ॥

Quite true. There is no wonder for him who knows that the true aspect in the effects is only of the nature of the cause. But how can wonder be prevented in him who is ignorant in this matter?

For instance, if several toys shaped like an elephant, a lion, a boy or a fruit are made out of mud, the person who makes them and knows that all is mud may not wonder at them but those who are attracted by the several shapes will certainly wonder when they hear that everything is but mud.

आरम्भी परिणामी च लौकिकश्चैककारणे ।
ज्ञाते सर्वमतिं श्रुत्वा प्राप्नुवन्त्येव विस्मयम् ॥ ५९ ॥

He who alleges that things are born anew, he who alleges that things change and he who is purely worldly,— when they hear that knowledge of all is had when a single cause is known, certainly get wonder.

अद्वैतेऽभिमुखीकर्तुं एवात्रैकस्य बोधतः ।
सर्वबोधः श्रुतौ, नैव नानात्वस्य विवक्षया ॥ ६० ॥

In this Vedic passage, the statement about the knowledge of the all from the knowledge of the One is only with the intention of turning the mind towards the non-dual and not at all with the intention of mentioning the many-ness (of the world).

एकमृत्पिण्डविज्ञानात् सर्वमृन्मयधीः यथा ।
तथैकब्रह्मबोधेन जगद्बुद्धिः विभाव्यताम् ॥ ६१ ॥

Just as by the knowledge of a single lump of mud an idea of all that is made of mud is got, similarly, by a knowledge of the One Brahman, knowledge of the world is to be conceived.

सच्चित्सुखात्मकं ब्रह्म नामरूपात्मकं जगत् ।
तापनीये श्रुतं ब्रह्म सच्चिदानन्दलक्षणम् ॥ ६२ ॥

Brahman is of the nature of Existence, Consciousness and Bliss. The world is of the nature of Name and Form. It is heard in the (Nirisimha) Tapaniya Upanishad that Brahman has the characteristics of Existence, Consciousness and Bliss.

सद्रूपं आरुणिः प्राह, प्रज्ञानं ब्रह्म बह्वृचः ।
सनत्कुमार आनन्दं, एवं अन्यत्र गम्यताम् ॥ ६३ ॥

Aruni has said about the Existence nature (in the Chhandogya Upanishad). The Rig Vedis say that Brahman is Consciousness (in the Aitareya Upanishad). Sanatkumara says (in the Chhandogya Upanishad) that Brahman is Bliss. Elsewhere also it must be understood in the same way.

विचिन्त्य सर्वरूपाणि कृत्वा नामानि तिष्ठति ।
अहं व्याकरवाणीमे नामरूपे इति श्रुतिः ॥ ६४ ॥

He stands contemplating all forms and assigning names. "I shall make manifest this Name and Form"— so says the Veda (Chhandogya Upanishad).

अव्याकृतं पुरा सृष्टेः ऊर्ध्वं व्याक्रियते द्विधा ।
अचिन्त्यशक्तिः मायैषा ब्रह्मण्यव्याकृताभिधा ॥ ६५ ॥

The unmanifest was before creation. Later it was manifested in two ways (Name and Form). This inconceivable potency which is in Brahman under the name of the unmanifest is Maya. (Brihadaranyaka Upanishad).

अविक्रियब्रह्मनिष्ठा विकारं यात्यनेकधा ।
मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम् ॥ ६६ ॥

Maya residing in the changeless Brahman gets modification in many ways. Know Maya as the Root-cause (of the universe) and the owner of Maya as the Great Lord,

The author then begins to deal with the several modifications Akasa etc. and to show how, being evolutes of Brahman and Maya, they exhibit the characteristics of both of them.

आद्यो विकारः आकाशः, सोऽस्ति भात्यपि च प्रियः ।
अवकाशः तस्य रूपं, तत् मिथ्या, न तु तत् त्रयम् ॥ ६७ ॥

The first evolute is Akasa. It is, shines and is also dear; Space is its form. That (the form) is unreal (as it is derived from Maya). Those three however (being, shining and being dear) are not unreal (as they are derived from Brahman).

न व्यक्तेः पूर्वं अस्त्येव न पश्चादपि नाशतः ।
आदौ अन्ते च यत् नास्ति वर्तमानेऽपि तत् तथा ॥ ६८ ॥

It (the form) does not exist at all before the manifestation nor will it exist also after dissolution. What does not exist before and after is the same (not-existing) even now.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येवेत्याह कृष्णोऽर्जुनं प्रति ॥ ६९ ॥

Beings have their origin in the unmanifest, have their middle stage manifest and have their end also in the unmanifest only " — so says Lord Sri Krishna to Arjuna. (Gita II 28).

मृद्वत् ते सच्चिदानन्दाः अनुगच्छन्ति सर्वदा ।
निराकाशे सदादीनां अनुभूतिः निजात्मनि ॥ ७० ॥

Like mud, those, namely existence, consciousnes and bliss, are continuously present always. There is experience of existence etc. in one's own Self which is spaceless.

Space is not a necessary factor for existing, being conscious or being dear, as is shown by the experience of deep sleep where there is no conception at all of space. This fact can be recognised even in the waking state.

अवकाशे विस्मृतेऽथ तत्र किं भाति ते वद ।
शून्यमेवेति चेत्, अस्तु नाम, तादृक् विभाति हि ॥ ७१ ॥

If space is forgotten, then what shines there to you? Tell me. If you say "It is only emptiness", let it be so. Certainly that (the emptiness) does shine.

तादृक्त्वादेव तत्सत्त्वं औदासीन्येन तत् सुखम् ।
आनुकूल्यप्रातिकूल्यहीनं यत् तत् निजं सुखम् ॥ ७२ ॥

By being so (by shining) itself, its existence (is proved). By its being neutral, it is bliss. That which is free from helpfulness and harmfulness is one's own (natural) bliss.

आनुकूल्ये हर्षधीः स्यात्, प्रातिकूल्ये तु दुःखधीः ।
द्वयाभावे निजानन्दो, निजदुःखं न तु क्वचित् ॥ ७३ ॥

When there is helpfulness, there will be the sensation of delight; when there is harmfulness however, there will be the sensation of misery. In the absence of both, there will be one's own bliss. There is however no such thing as one's own misery, anywhere.

निजानन्दे स्थिरे हर्षशोकयोः व्यत्ययः क्षणात् ।
मनसः क्षणिकत्वेन, तयोः मानसतेष्यताम् ॥ ७४ ॥

One's own bliss being stable, there is alternation of delight and grief every moment as the mind is momentary. So their mental nature must be granted.

आकाशेऽप्येवं आनन्दः सत्ताभाने तु संमते ।
वाय्वादिदेहपर्यन्तं वस्तुष्वेवं विभाव्यताम् ॥ ७५ ॥

Thus there is in Akasa also (as in the Self) the characteristic of bliss; existence and shining are accepted (by you also). In the things from Vayu to the body also, the same considerations may be made.

The author points out their peculiar characteristics.

गतिस्पर्शौ वायुरूपं वह्नेः दाहप्रकाशने ।
जलस्य द्रवता भूमेः काठिन्यं चेति निर्णयः ॥ ७६ ॥

Motion and touch are the form of Vayu; heat and light of fire (Tejas); fluidity of water (Apas) and hardness of the earth (Prithvi) — such is the conclusion.

असाधारणः आकारः ओषध्यन्नवपुष्यपि ।
एवं विभाव्यं मनसा तत्तद्रूपं यथोचितम् ॥ ७७ ॥

Peculiar shapes are in the plants, food, and bodies also. In this way such and such forms as are appropriate must be considered by the mind.

अनेकधा विभिन्नेषु नामरूपेषु चैकधा ।
तिष्ठन्ति सच्चिदानन्दाः विसंवादो न कस्यचित् ॥ ७८ ॥

Though the names and forms vary in several ways, the (three characteristics of) being, shining and being dear stand in the same way (unaffected by these names or forms); there is no deviation here in any respect.

निस्तत्त्वे नामरूपे द्वे जन्मनाशयुते च ते ।
बुद्ध्या ब्रह्मणि वीक्षस्व समुद्रे बुद्बुदादिवत् ॥ ७९ ॥

Both Name and Form are without substantiality; they have also birth and dissolution. Therefore see them in Brahman with a (clear) intellect just like bubbles etc. in the ocean.

Bubbles, foams and waves appear and disappear in the ocean; they have no substantiality of their own and yet assume distinct names and forms; even when they have those names and forms, they are not distinct from the ocean on which they seem to be. So with all things in the universe When the mind is concentrated on the ocean, the bubbles etc., will gradually cease to be noticed.

सच्चिदानन्दरूपेऽस्मिन् पूर्णे ब्रह्मणि वीक्षिते ।
स्वयमेवावजानाति नामरूपे शनैः शनैः ॥ ८० ॥

When the full Brahman of the nature of Existence, Consciousness and Bliss is perceived, the perceiver automatically itself ignores the name and form gradually.

यावद्यावत् अवज्ञा स्यात् तावत्तावत् तदीक्षणम् ।
यावद्यावत् वीक्ष्यते तत् तावत्तावत् उभे त्यजेत् ॥ ८१ ॥

To which extent the ignoring (of name and form) is attained, to that extent there is the perception of that Brahman. To which extent the Brahman is perceived, to that extent should they both (name and form) be given up.

That is, the perception of Brahman and the ignoring of name and form are parallel processes mutually dependent.

तदभ्यासेन विद्यायां सुस्थितायां अयं पुमान् ।
जीवन्नेव भवेत् मुक्तो वपुः अस्तु यथा तथा ॥ ८२ ॥

When the knowledge of Brahman becomes quite steady by the practice of these (two processes), this person becomes freed (from bondage) even while living; let his body be in any way.

How is that practice to be done? The author quotes from the Laghu Vakyavritti of Sri Sankara Bhagavatpadacharya.

तच्चिन्तनं तत्कथनं अन्योन्यं तत्प्रबोधनम् ।
एतदेकपरत्वं च ब्रह्माभ्यासं विदुः बुधाः ॥ ८३ ॥

Thinking only of it, talking only of it, mutually instructing only about it, concentrating only upon it — the wise consider these as practice of Brahman.

वासनाऽनेककालीना दीर्घकालं निरन्तरम् ।
सादरं चाभ्यस्यमाने सर्वथैव निवर्तते ॥ ८४ ॥

If it is practised for a long time, unintermittently and with earnest application, the Vasana (though) accummulated during many periods (births and experiences) will certainly by all means vanish.

Though the author has thus concluded this topic, his innate kindness impels him to remove a doubt that may be lurking in the disciple's mind as to how the real Brahman can be responsible for the creation of this wonderfully variegated universe of unreal names and forms.

मृच्छक्तिवत् ब्रह्मशक्तिः अनेकान् अनृतान् सृजेत् ।
यद्वा जीवगता निद्रा स्वप्नश्चात्र निदर्शनम् ॥ ८५ ॥

The Power of Brahman may create many unreal things just like the power of mud (to create so many forms). Or, the sleep and dream of the Jiva himself may be taken as the example in this matter.

In the first example, the ordinary man will be reluctant to admit the unreality of the vessels or toys made of mud. Hence the second example, for even he will admit that what he experienced during the dream was certainly unreal.

निद्राशक्तिः यथा जीवे दुर्घटस्वप्नकारिणी ।
ब्रह्मण्येषा स्थिता माया सृष्टिस्थित्यन्तकारिणी ॥ ८६ ॥

Just as the power of sleep in the Jiva creates impossible dreams, this Maya seated in Brahman brings about creation, sustenance and dissolution (of the universe).

स्वप्ने वियद्गतिं पश्येत् स्वमूर्धच्छेदनं यथा ।
मुहूर्ते वत्सरौघं च मृतपुत्रादिकं पुनः ॥ ८७ ॥

Just as one sees in his dream his own flying in the sky, the cutting off of his own head, a number of years in a short time or a son etc. again who are dead.

इदं युक्तं इदं नेति व्यवस्था तत्र दुर्लभा ।
यथा यथेक्ष्यते यद्यत् तत्तत् युक्तं तथा तथा ॥ ८८ ॥

It is difficult to find any order there that this is proper and this is not. Whichever is seen in whichever manner, that is then proper in that manner.

ईदृशो महिमा दृष्टो निद्राशक्तेः यदा तदा ।
मायाशक्तेः अचिन्त्योऽयं महिमेति किमद्भुतम् ॥ ८९ ॥

If such greatness is seen (even) in the power of sleep, what is there to wonder at if this greatness of the power of Maya is inconceivable?

शयाने पुरुषे निद्रा स्वप्नं बहुविधं सृजेत् ।
ब्रह्मण्येवं निर्विकारे विकारान् कल्पयत्यसौ ॥ ९० ॥

When the man is lying down, sleep creates variously. This (Maya) similarly creates in the changeless Brahman (several) changeful things.

खानिलाग्निजलोर्व्यण्डलोकप्राणिशिलादिकाः ।
विकाराः प्राणिधीष्वन्तः चिच्छाया प्रतिबिम्बिता ॥ ९१ ॥

The light of consciousness is reflected within the minds of living beings. The changeful things are Akasa, Vayu, Tejas, Apas, Prithvi, the universe, the worlds, beings, rocks etc.

चेतनाचेतनेष्वेषु सच्चिदानन्दलक्षणम् ।
समानं ब्रह्म भिद्येते नामरूपे पृथक् पृथक् ॥ ९२ ॥

In these which are conscious and unconscious, Brahman characterised by Existence, Consciousness and Bliss is common. Names and forms (however) differ individually.

ब्रह्मण्येते नामरूपे पटे चित्रमिव स्थिते ।
उपेक्ष्य नामरूपे द्वे सच्चिदानन्दधीः भवेत् ॥ ९३ ॥

These, Name and Form, are in Brahman as a picture is in the canvas. Ignoring the two, Name and Form, one should concentrate his mind on that which is Existent, Conscious and Blissful.

जलस्थेऽधोमुखे स्वस्य देहे दृष्टेऽप्युपेक्ष्य तम् ।
तीरस्थे एव देहे स्वे तात्पर्यं स्यात् यथा तथा ॥ ९४ ॥

Just as a person, though his body is seen upside down in water, ignores that body and is concerned only with his body standing on the shore, similarly (one should see the Self ignoring the reflected selves).

सहस्रशो मनोराज्ये वर्तमाने सदैव तत् ।
सर्वैः उपेक्ष्यते यद्वत् उपेक्षा नामरूपयोः ॥ ९५ ॥

Though incessantly thousands of things are being imagined, they are ignored by all. Similarly should the name and form be ignored.

क्षणे क्षणे मनोराज्यं भवत्येवान्यथाऽन्यथा ।
गतं गतं पुनः नास्ति, व्यवहारो बहिः तथा ॥ ९६ ॥

Every moment there is imagining of various sorts; what is gone is gone; it does not come up again. So are the transactions in the world outside.

न बाल्यं यौवने लभ्यं, यौवनं स्थाविरे तथा।
मृतः पिता पुनः नास्ति, नायात्येव गतं दिनम् ॥ ९७ ॥

Boyhood is not available in youth, nor youth in old age. The father who is dead does not return again. A day that is past does not at all come again.

मनोराज्यात् विशेषः कः क्षणध्वंसिनि लौकिके।
अतोऽस्मिन् भासमानेऽपि तत्सत्यत्वधियं त्यजेत् ॥ ९८ ॥

What is the speciality in worldly things which are destroyed every moment more than in imaginings? Therefore though this (world) may be perceived, the idea of its reality must be given up.

उपेक्षिते लौकिके धीः निर्विघ्ना ब्रह्मचिन्तने।
नटवत् कृत्रिमास्थायां निर्वहत्येव लौकिकम् ॥ ९९ ॥

When worldly things are ignored, the mind is without any hindrance in the contemplation of Brahman. He does carry on the worldly affairs, like an actor, on the basis of the assumed part (he is acting).

प्रवहत्यपि नीरेऽधः स्थिरा प्रौढशिला यथा।
नामरूपान्यथात्वेऽपि कूटस्थं ब्रह्म नान्यथा ॥ १०० ॥

Just as, even though water may flow, a strong rock at the bottom remains stable, though names and forms may change, Brahman is stable like a blacksmith's anvil and does not become otherwise.

निश्छिद्रे दर्पणे भाति वस्तुगर्भं बृहद्वियत्।
सच्चिद्घने तथा नानाजगद्गर्भमिदं वियत् ॥ १०१ ॥

In a flawless mirror, the expansive space with all the things in it is seen. Similarly in this mass of Existence and Consciousness is seen this space comprising the variegated universe.

अदृष्ट्वा दर्पणं नैव तदन्तस्स्थेक्षणम्, तथा ।
अमत्वा सच्चिदानन्दं नामरूपमतिः कुतः ॥ १०२ ॥

Without seeing the mirror, there can be no seeing at all of what is (reflected) in it. Similarly, how can there be any conception of Name and Form, disregarding the Existent Conscious Blissful Brahman?

When a person sees anything reflected in a mirror, he necessarily sees the mirror but, being engrossed in the thing inside, he forgets that he is seeing the mirror also and that but for the mirror he cannot see that thing at all. Similarly when he is looking at a pot, he perforce looks at its substance mud but, as the potness engages his attention, he forgets that he is actually seeing the mud and that but for it there can be no pot. Such is the case with Brahman and the universe. Fascinated as we are with the names and forms which make up the universe, we forget the existence of Brahman though we are actually seeing it every moment; we forget that but for Brahman which is existent, conscious and blissful, the universe cannot exist, shine or be attractive.

प्रथमं सच्चिदानन्दे भासमानेऽथ तावता ।
बुद्धिं नियम्य नैवोर्ध्वं धारयेत् नामरूपयोः ॥ १०३ ॥

First concentrating the mind on the Existent Conscious Blissful Brahman which is shining and then retaining it there, one must not make it rest on the Name and Form at all which is beyond.

That is, when we begin to look, if we focus our eyes on the mirror, the things reflected in the mirror will cease to be seen. It is a mistake if, focussing our eyes on the reflected things, we say we do not see the mirror.

एवं च निर्जगत् ब्रह्म सच्चिदानन्दलक्षणम् ।
अद्वैतानन्दे एतस्मिन् विश्राम्यन्तु जनाः चिरम् ॥ १०४ ॥

Thus Brahman without the universe has the characteristics of Existence, Consciousness and Bliss. In this non-dual Bliss, let people rest long.

ब्रह्मानन्दाभिधे ग्रन्थे तृतीयोऽध्याय ईरितः ।
अद्वैतानन्द एव स्यात् जगन्मिथ्यात्वचिन्तया ॥ १०५ ॥

What has been described in this third chapter of the work called Brahmananda is the Non-dual Bliss itself obtained through contemplation of the unreality of the universe.



CHAPTER XIV

॥ विद्यानन्दः ॥

VIDYANANDA

(THE BLISS OF KNOWLEDGE)

In this chapter, the revered author describes the Bliss that is enjoyed by one who has realised the Self but has not completely merged in it and is still able to relish the resultant bliss as if it were an object of enjoyment. It was pointed out in the chapter VII called Tripti Deepam (the Light of Satisfaction) that there are seven stages, namely, Ajnana (Nescience), Avarana (Screening), Vikshepa (Distortion), Paroksha Jnana (theoretical knowledge), Aparoksha Jnana (Direct knowledge), Tripti (Satisfaction) and Soka Nivritti (Cessation of Sorrow) [VII, 28] and that this satisfaction is due to the realisation that the Seer has reached the goal and that he has not to strive any more. [VII, 291]. In this chapter the same idea is elaborated so that the author himself asks the readers to refer to several stanzas in that chapter and, to save them even that trouble, is gracious enough to repeat them here himself.

योगेनात्मविवेकेन द्वैतमिथ्यात्वचिन्तया ।
ब्रह्मानन्दं पश्यतोऽथ विद्यानन्दो निरूप्यते ॥ १ ॥

Now the bliss of knowledge of the person who has experienced the bliss of Brahman, by concentration (as shown in chapter XI), by the analysis of the Self (as shown in chapter XII) and by contemplating the unreal nature of duality (as shown in chapter XIII), is described.

विषयानन्दवत् विद्यानन्दो धीवृत्तिरूपकः ।
दुःखाभावादिरूपेण प्रोक्त एष चतुर्विधः ॥ २ ॥

The bliss of knowledge is of the nature of a mental activity like objective happiness. This (the bliss of know-

ledge) is said to be of four kinds in the form of absence of sorrow etc.

दुःखाभावश्च कामाप्तिः कृतकृत्योऽहमित्यसौ ।
प्राप्तप्राप्योऽहमित्येव चातुर्विध्यमुदाहृतम् ॥ ३ ॥

The absence of sorrow, the obtaining of desire, the feeling "I have done what all has to be done", and the feeling "I have obtained what has to be obtained"— these are said to be the four kinds.

The author takes up the first, absence of sorrow, and deals with it in stanzas 4 to 17.

ऐहिकं चामुष्मिकं चेत्येवं दुःखं द्विधेरितम् ।
निवृत्तिं ऐहिकस्याह बृहदारण्यकं वचः ॥ ४ ॥

Sorrow is said to be two-fold; that in this world and that in the other world. The passage in the Brihadaranyaka Upanishad declares the cessation of the sorrow relating to this world.

आत्मानं चेद्विजानीयात् अयमस्मीति पूरुषः ।
किं इच्छन् कस्य कामाय शरीरं अनुसंज्वरेत् ॥ ५ ॥

"If a person knows the Self as 'I am This', *wishing what and for whose desire is he to suffer in sympathy with the body?" IV, 4 (12).*

जीवात्मा परमात्मा चेत्यात्मा द्विविध ईरितः ।
चित्तादात्म्यात् त्रिभिर्देहैः जीवः सन् भोक्तृतां व्रजेत् ॥ ६ ॥

The Atma is said to be of two kinds; the Jiva (individual Soul) and the Supreme Self. When consciousness becomes identified with the three bodies (gross, subtle and causal) it becomes the Jiva and gets the nature of being an 'experiencer'.

परात्मा सच्चिदानन्दः तादात्म्यं नामरूपयोः ।
गत्वा भोग्यत्वं आपन्नः तद्विवेके तु नोभयम् ॥ ७ ॥

The Supreme Self which is Ever Existent, Conscious and Blissful, getting identified with Name and Form, gets the nature of being the 'experienced'. If they (the three bodies in the case of the Jiva and the Name and Form in the case of the Supreme Self) are separated, there will be neither (experiencer nor experienced).

भोग्यं इच्छन् भोक्तुः अर्थे शरीरं अनुसंज्वरेत् ।
ज्वराः त्रिषु शरीरेषु स्थिताः न त्वात्मनो ज्वराः ॥ ८ ॥

One must worry about the body, desiring some object of experience and for the benefit of an experiencer. The worries are only in the three bodies; there are no worries at all for the Self.

व्याधयो धातुवैषम्ये स्थूलदेहे स्थिता ज्वराः ।
कामक्रोधादयः सूक्ष्मे द्वयोर्बीजं तु कारणे ॥ ९ ॥

Diseases are the worries in the gross body when there is disturbance of the humours; desire, anger etc. are (the worries) in the subtle body; in the causal body, (the worry is) the seed of both (the worries in the gross and subtle bodies).

अद्वैतानन्दमार्गेण परात्मनि विवेचिते ।
अपश्यन् वास्तवं भोग्यं किं नामेच्छेत् परात्मवित् ॥ १० ॥

When the Supreme Self is analysed in the way shown in the "Bliss of non-duality" (chapter XIII), what can the knower of the Supreme Self desire as he does not see any real object of enjoyment?

When he realises that the world of Names and Forms has no reality at all but is only a seeming, how can the knower desire anything in it?

आत्मानन्दोक्तरीत्याऽस्मिन् जीवात्मन्यवधारिते ।
भोक्ता नैवास्ति कोऽप्यत्र शरीरे तु ज्वरः कुतः ॥ ११ ॥

When this Jivatma is determined in the manner shown in the "Bliss of the Self" (chapter XII), there is no experiencer at all in this body. Wherefore can there be any worry?

So much for the worry of this world. Now for the worry relating to a future world. The desire for a pleasurable world will cause anxiety, so also the desire to avoid a painful future world. Such worlds are the results of virtuous and sinful actions respectively.

पुण्यपापद्वये चिन्ता दुःखमामुष्मिकं भवेत् ।
प्रथमाध्याय एवोक्तं चिन्ता नैनं तपेदिति ॥ १२ ॥

Worrying about both Virtue and Sin is the 'sorrow' in relation to the other world. In the first chapter itself (chapter XI), it has been stated that (such a) worry will not trouble him (the knower of the Self).

The reference is to stanzas 5 and 9 of chapter XI. Virtue and Sin may relate to actions past, present and future. The absence of worry in the knower is with regard not only to the present but also to the past and the future.

यथा पुष्करपर्णेऽस्मिन् अपां अश्लेषणं तथा ।
वेदनादूर्ध्वं आगामिकर्मणोऽश्लेषणं बुधे ॥ १३ ॥

Just as water does not adhere to this lotus leaf, so is there absence of adherence by the actions that may be done in future after the arising of knowledge in the knower.

इषीकातूणतूलस्य वह्निदाहः क्षणाद् यथा ।
तथा संचितकर्मास्य दग्धं भवति वेदनात् ॥ १४ ॥

Just as the pith of the Ishika grass is instantaneously burnt by fire, so is his stored-up action burnt by the knowledge (of the Self).

Refer to Chhandogya V, 24 (3).

यथैधांसि समिद्धोऽग्निः भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ १५ ॥

"Just as a blazing fire reduces the fuel to ashes, so does the fire of knowledge reduce to ashes all actions, O Arjuna". (Gita IV, 37).

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमान् लोकान् न हन्ति न निबध्यते ॥ १६ ॥

" He, whose mentality is devoid of the sense of I and whose intellect is not tainted, even though he destroys these worlds, does not destroy nor is he bound by (made responsible for) it". (Gita XVIII, 17).

मातापित्रोर्वधः स्तेयं भ्रूणहत्याऽन्यदीदृशम् ।
न मुक्तिं नाशयेत् पापं मुखकान्तिर्न नश्यति ॥ १७ ॥

Murder of mother or father, theft, killing the embryo or any other similar sin will not destroy the state of release (from bondage) nor will the glow of his face be destroyed.

Consciousness of sin is sure to affect the natural shining of the face.

Having thus dealt with the first effect of absence of sorrow which is but a negative result, the author deals next with the second effect, the positive attainment of what was longed for.

दुःखाभाववदेवास्य सर्वकामाप्तिरीरिता ।
सर्वान् कामानसावाप्त्वा ह्यमृतोऽभवदित्यतः ॥ १८ ॥

Similar to the absence of sorrow itself, the attainment of all desires is also declared thus, " Obtaining all desires, he became deathless" (Aitareya V, 4).

जक्षन् क्रीडन् रतिं प्राप्तः स्त्रीभिः यानैस्तथेतरैः ।
शरीरं न स्मरेत् प्राणः कर्मणा जीवयेदमुम् ॥ १९ ॥

Eating, playing and obtaining pleasure through women, vehicles etc., he will not think of his body. Life will make it live by reason of Karma.

[Chhandogya VIII, 12 (3)]

सर्वान् कामान् सहाप्नोति नान्यवद् जन्मकर्मभिः ।
वर्तन्ते श्रोत्रिये भोगाः, युगपत् क्रमवर्जिताः ॥ २० ॥

He gets all the desires together (Taittiriya II, 1). The enjoyments do not come to the knower (at various times) by reason of births and actions as with others but simultaneously without any sequence.

The revered author gives in this context an elaborate commentary on the passages in Taittiriya II, 8 wherein it is stated that the knower has happiness of all grades from that of the emperor to that of Brahma the creator.

युवा रूपी च विद्यावान् नीरोगो दृढचित्तवान् ।
सैन्योपेतः सर्वपृथ्वीं वित्तपूर्णां प्रपालयन् ॥ २१ ॥

सर्वैः मानुष्यकैः भोगैः संपन्नः तृप्तभूमिपः ।
यं आनन्दं अवाप्नोति ब्रह्मविच्च तं अश्नुते ॥ २२ ॥

Young, handsome, learned, healthy, strong-minded, with an army and ruling over the entire earth full of wealth, fully endowed with all human pleasures — that happiness which such a contented king has, even the knower of Brahman enjoys.

How can the knower be said to be equally happy when he has not got the equipments which make the king happy?

मर्त्यभोगे द्वयोः नास्ति कामः तृप्तिरतः समा ।
भोगात् निष्कामतैकस्य परस्यापि विवेकतः ॥ २३ ॥

There is no desire in either of them for enjoyment of human pleasures. Therefore satisfaction is common (to them both). (But) the absence of desire in the one (the king) is because of the enjoyment (which has been obtained). There is absence of desire in the other (the knower) also but that is due to discrimination (realisation that the enjoyment is not worth desiring).

How does the knower realise their unworthiness?

श्रोत्रियत्वात् वेदशास्त्रैः भोगदोषानवेक्षते ।
राजा बृहद्रथो दोषान् तान् गाथाभिरुदाहरत् ॥ २४ ॥

As he is very learned in the Vedas, he perceives the defects in enjoyment with the help of the Vedas and the Sastras. King Brihadratha has detailed those defects in several passages (in the Maitrayani Upanishad).

देहदोषान् चित्तदोषान् भोग्यदोषाननेकशः ।
शुना वान्ते पायसे नो कामः तद्वत् विवेकिनः ॥ २५ ॥

(He described) in many ways the defects in the body (Prapathaka I, 2), the defects in the mind (,, ,, 3) and the defects in the objects of enjoyment (,, ,, 4). No desire arises in the milk-gruel vomited by a dog; similarly, (no desire arises) for the knower (in all objects of enjoyment).

निष्कामत्वे समेऽप्यत्र राज्ञः साधनसंचये ।
दुःखमासीत् भाविनाशादतिभीरनुवर्तते ॥ २६ ॥

Though the absence of desire is common here (in both the king and the knower), there was pain to the king in

the gathering of the means (of happiness) and great fear (of pain) consequent on the future cessation (of enjoyment) subsists.

नोभयं श्रोत्रियस्यातः तदानन्दोऽधिकोऽन्यतः ।
गन्धर्वानन्दे आशाऽस्ति राज्ञो, नास्ति विवेकिनः ॥ २७ ॥

Both (the trouble of gathering and the fear of loss) are absent in the knower. Therefore his happiness is greater than the other's. (Further) there may be a desire in the king for (the higher) happiness of the Gandharvas; there is none such in the knower.

Gandharvas are of two classes, the human and the celestial. The author explains the difference between them.

अस्मिन् कल्पे मनुष्यः सन् पुण्यपाकविशेषतः ।
गन्धर्वत्वं समापन्नो मर्त्यगन्धर्व उच्यते ॥ २८ ॥

He who having been a man in this Kalpa attains the nature of a Gandharva by the speciality in the fruition of his virtuous deeds is called a human Gandharva.

पूर्वकल्पे कृतात् पुण्यात् कल्पादावेव चेद्भवेत् ।
गन्धर्वत्वं तादृशोऽत्र देवगन्धर्व उच्यते ॥ २९ ॥

If by reason of virtuous deeds done in a previous Kalpa, the status of a Gandharva is got even at the beginning of this Kalpa, such a person is here called a celestial Gandharva.

The higher grades of celestial beings are also defined by the author in the next three stanzas.

अग्निष्वात्तादयो लोके पितरः चिरवासिनः ।
कल्पादावेव देवत्वं गताः आजानदेवताः ॥ ३० ॥

Agnishvattas and others in the (Pitri) Loka are the long-lived Pitris. Those that have attained the status of gods even at the beginning of the Kalpa are 'born gods'.

अस्मिन् कल्पेऽश्वमेधादि कर्म कृत्वा महत्पदम् ।
अवाप्याजानदेवैः याः पूज्याः ताः कर्मदेवताः ॥ ३१ ॥

Those who by performing the Asvamedha and other actions in this Kalpa and attaining a high status are respected by the 'born gods' are the 'Karma gods'.

यमाग्निमुख्याः देवाः स्युः, ज्ञाताविन्द्रबृहस्पती ।
प्रजापतिः विराट् प्रोक्तो, ब्रह्मा सूत्रात्मनामकः ॥ ३२ ॥

The 'gods' are Yama, Agni and others. Indra and Brihaspati are well known. Prajapati mentioned (here) is Virat and Brahma has the name of Sutratma.

सार्वभौमादिसूत्रान्ताः उत्तरोत्तरकामिनः ।
अवाङ्मनसगम्योऽयं आत्मानन्दः ततः परम् ॥ ३३ ॥

Those from the emperor of all the earth up to the Sutratma have desires for higher and higher (happinesses). This Bliss of the Self which is beyond the reach of speech and mind is still higher (than the highest of them).

तैस्तैः काम्येषु सर्वेषु सुखेषु श्रोत्रियो यतः ।
निःस्पृहः तेन सर्वेषां आनन्दाः सन्ति तस्य वै ॥ ३४ ॥

As the Srotriya (knower) is without desire in all the happinesses which are longed after by them severally, the happinesses of all of them are certainly in him.

सर्वकामाप्तिरेषोक्ता, यद्वा साक्षिचिदात्मना ।
स्वदेहवत् सर्वदेहेष्वपि भोगानवेक्षते ॥ ३५ ॥

This is said to be the attaining of all desires. Or, in the form of the witnessing consciousness, he is witnessing the enjoyments in all the bodies also just as (he is witnessing the enjoyments in) his own body.

It may be asked whether the witnessing consciousness is not the same in the ignorant and in the knower. Why then should it be said that the knower alone attains all desires?

अज्ञस्याप्येतदस्त्येव न तु तृप्तिरबोधतः ।
यो वेद सोऽश्नुते सर्वान् कामानित्यब्रवीत् श्रुतिः ॥ ३६ ॥

This is present even in the ignorant. But, as he lacks the knowledge (that he is the witnessing consciousness), there is no satisfaction (felt by him). The Veda (therefore) says "He who knows *enjoys all desires".*

The author mentions a third manner also in which the knower becomes the attainer of all desires, that is, by realising his one-ness with the experiencer and all the objects of experience; there is no need for him to desire anything nor is there any such thing to be desired. This also is based on the Taittiriya Upanishad where the knower sings about the glory of his experience.

यद्वा सर्वात्मतां स्वस्य साम्ना गायति सर्वदा ।
अहमन्नं तथाऽन्नादश्चेति साम ह्यधीयते ॥ ३७ ॥

Or, he is ever singing his being the self of all. "I am the food (object of experience), I am similarly the eater of food (the experiencer) also"—so is the song recited.

दुःखाभावश्च कामाप्तिः उभे ह्येवं निरूपिते ।
कृतकृत्यत्वं अन्यच्च प्राप्तप्राप्यत्वं ईक्ष्यताम् ॥ ३८ ॥

Thus cessation of sorrow and attainment of desires have both been explained. The having done what has to be done and the other, namely, the reaching of what has to be reached may be considered.

उभयं तृप्तिदीपे हि सम्यगस्माभिरीरितम् ।
ते एवात्रानुसन्धेयाः श्लोकाः बुद्धिविशुद्धये ॥ ३९ ॥

(But) both these have been clearly mentioned by us in Tripti Deepa (chapter VII). Those slokas themselves must be included here for clarification of the intellect.

The stanzas so repeated here are stanzas 253 to 270 and 291 to 297—in all, 25 stanzas. In our translation also, we shall simply repeat them.

ऐहिकामुष्मिकव्रातसिद्ध्यै मुक्तेश्च सिद्धये ।
बहु कृत्यं पुराऽस्याभूत्, तत्सर्वं अधुना कृतम् ॥ ४० ॥

There was much to do before for him to secure the multitude of objects here and elsewhere and for the attainment of freedom; now all that has been done.

तदेतत् कृतकृत्यत्वं प्रतियोगिपुरःसरम् ।
अनुसंदधदेवायमेवं तृप्यति नित्यशः ॥ ४१ ॥

By repeatedly thinking over this state of having done what all has to be done, keeping in mind its opposite thus, he is ever satisfied.

दुःखिनोऽज्ञाः संसरन्तु कामं पुत्राद्यपेक्षया ।
परमानन्दपूर्णोऽहं संसरामि किमिच्छया ॥ ४२ ॥

Let the miserable ignorant people wander as they like on account of their desire for sons etc. I am filled with the highest Bliss. Desiring what, am I to wander?

अनुतिष्ठन्तु कर्माणि परलोकयियासवः ।
सर्वलोकात्मकः कस्मात् अनुतिष्ठामि किं कथम् ॥ ४३ ॥

Let those who want to go to other worlds perform the (prescribed) actions. Why should I who am all the worlds perform? Perform what and how?

व्याचक्षतां ते शास्त्राणि वेदान् अध्यापयन्तु वा ।
येऽत्राधिकारिणो, मे तु नाधिकारोऽक्रियत्वतः ॥ ४४ ॥

Let those who are qualified expound the Sastras or teach the Vedas. There is no competency in me as I am action-less.

निद्राभिक्षे स्नानशौचे नेच्छामि न करोमि च ।
द्रष्टारश्चेत् कल्पयन्ति किं मे स्यात् अन्यकल्पनात् ॥ ४५ ॥

I do not desire sleep or the taking of food nor bathing or cleaning. I do not do them either. If the lookers-on ascribe them (to me), what does that matter to me, as it is only an ascription by others?

गुञ्जापुञ्जादि दह्येत नान्यारोपितवह्निना ।
नान्यारोपितसंसारधर्मान् एवं अहं भजे ॥ ४६ ॥

The Gunja shrub etc. will not be burnt by another mistaking them for fire. Similarly, I cannot get the characteristics of Samsara ascribed to me by others.

शृण्वन्त्वज्ञाततत्त्वाः ते, जानन् कस्मात् शृणोम्यहम् ।
मन्यन्तां संशयापन्नाः, न मन्येऽहं असंशयः ॥ ४७ ॥

Let those who do not know the truth hear (learn from a Guru). Knowing as I do, what for shall I hear? Let those who have doubts cogitate. I do not cogitate as I have no doubts.

विपर्यस्तो निदिध्यासेत्, किं ध्यानं अविपर्ययात् ।
देहात्मत्वविपर्यासं न कदाचित् भजाम्यहम् ॥ ४८ ॥

One who has mistaken conception must concentrate. What is concentration (to me), as there is no mistaken conception? I never get the mistaken conception that the body is the Self.

अहं मनुष्य इत्यादिव्यवहारो विनाऽप्यमुम् ।
विपर्यासं चिराभ्यस्तवासनातोऽवकल्पते ॥ ४९ ॥

The dealing as 'I am a man' and so on is possible even without this mistaken conception, because of the habit long practised.

प्रारब्धकर्मणि क्षीणे व्यवहारो निवर्तते ।
कर्माक्षये त्वसौ नैव शाम्येत् ध्यानसहस्रतः ॥ ५० ॥

When Prarabdha Karma is exhausted, worldly transaction will cease. If however Karma is not exhausted, it will not cease at all even by thousands of concentration.

विरलत्वं व्यवहृतेः इष्टं चेत् ध्यानं अस्तु ते ।
अबाधिकां व्यवहृतिं पश्यन् ध्यायाम्यहं कुतः ॥ ५१ ॥

If paucity of dealings is desired, let there be concentration for you. Why should I concentrate who sees such dealing as harmless?

विक्षेपो नास्ति यस्मात् मे न समाधिः ततो मम ।
विक्षेपो वा समाधिर्वा मनसः स्यात् विकारिणः ॥ ५२ ॥

As there is no distraction for me, mental equipoise is therefore not for me. Distraction or equipoise is only for the mind which is capable of modification.

नित्यानुभवरूपस्य को मे वाऽनुभवः पृथक् ।
कृतं कृत्यं प्रापणीयं प्राप्तं इत्येव निश्चयः ॥ ५३ ॥

What special experience can be for me who is of the nature of eternal experience? What must be done has been done, what must be obtained has been obtained — this itself is the firm conclusion.

व्यवहारो लौकिको वा शास्त्रीयो वाऽन्यथाऽपि वा ।
ममाकर्तुः अलेपस्य यथारब्धं प्रवर्तताम् ॥ ५४ ॥

Let there be any transaction, worldly, in conformity with the Sastra or even otherwise, in accordance with the Prarabdha Karma, for me who is neither a doer nor is affectable.

अथवा कृतकृत्योऽपि लोकानुग्रहकाम्यया ।
शास्त्रीयेणैव मार्गेण वर्तेऽहं, का मम क्षतिः ॥ ५५ ॥

Or, I shall conduct myself along the path dictated by the Sastras with the desire of benefiting the world, even though I am one who has done what all has to be done. What is the harm to me?

देवार्चनस्नानशौचभिक्षादौ वर्ततां वपुः ।
तारं जपतु वाक् तद्वत् पठत्वाम्नायमस्तकम् ॥ ५६ ॥

Let the body engage itself in worshipping God, bathing, cleaning, taking food etc.; let the faculty of speech also do Japa of Pranava or study the Upanishads.

विष्णुं ध्यायतु धीः यद्वा ब्रह्मानन्दे विलीयताम् ।
साक्ष्यहं किंचिदप्यत्र न कुर्वे नापि कारये ॥ ५७ ॥

Let the mind contemplate Vishnu or merge in the Bliss of Brahman. I am (only) a Witness. Here (in all these activities) I do not do anything nor make others do.

कृतकृत्यतया तृप्तः प्राप्तप्राप्यतया पुनः ।
तृप्यन् एवं स्वमनसा मन्यतेऽसौ निरन्तरम् ॥ ५८ ॥

He is satisfied by reason of having done what must be done and also by reason of having obtained what must be obtained. Thus satisfied, he incessantly thinks with his own mind thus:—

धन्योऽहं धन्योऽहं नित्यं स्वात्मानं अञ्जसा वेद्मि ।
धन्योऽहं धन्योऽहं ब्रह्मानन्दो विभाति मे स्पष्टम् ॥ ५९ ॥

Fortunate I am, fortunate I am! I know my Self directly as eternal. Fortunate I am, fortunate I am! The Bliss of Brahman shines very clearly for me.

धन्योऽहं धन्योऽहं दुःखं सांसारिकं न वीक्षेऽद्य ।
धन्योऽहं धन्योऽहं स्वस्याज्ञानं पलायितं क्वापि ॥ ६० ॥

Fortunate I am, fortunate I am! I do not see now the misery of Samsara. Fortunate I am, fortunate I am! My ignorance has fled somewhere.

धन्योऽहं धन्योऽहं कर्तव्यं मे न विद्यते किंचित् ।
धन्योऽहं धन्योऽहं प्राप्तव्यं सर्वं अद्य संपन्नम् ॥ ६१ ॥

Fortunate I am, fortunate I am! There is nothing more to be done by me. Fortunate I am, fortunate I am! All that has to be obtained has been obtained now.

धन्योऽहं धन्योऽहं तृप्तेः मे कोपमा भवेत् लोके ।
धन्योऽहं धन्योऽहं धन्यो धन्यः पुनः पुनः धन्यः ॥ ६२ ॥

Fortunate I am, fortunate I am! What in the world will be equal to my satisfaction? Fortunate I am, fortunate I am! Fortunate, fortunate, fortunate again and again!

अहो पुण्यं अहो पुण्यं फलितं फलितं दृढम् ।
अस्य पुण्यस्य संपत्तेः अहो वयं अहो वयम् ॥ ६३ ॥

How wonderful is my virtue, how wonderful is my virtue! It has borne fruit, borne fruit firmly. How wonderful are we, how wonderful are we, by earning this virtue!

अहो शास्त्रं अहो शास्त्रं अहो गुरुः अहो गुरुः ।
अहो ज्ञानं अहो ज्ञानं अहो सुखं अहो सुखम् ॥ ६४ ॥

How wonderful is the Sastra, how wonderful is the Sastra! How wonderful is the Guru, how wonderful is the Guru! How wonderful is the knowledge, how wonderful is the, knowledge! How wonderful is the Bliss, how wonderful is the Bliss!

ब्रह्मानन्दाभिधे ग्रन्थे चतुर्थोऽध्याय ईरितः ।
विद्यानन्दः, तदुत्पत्तिपर्यन्तोऽभ्यास इष्यताम् ॥ ६५ ॥

In the fourth chapter of the treatise called Brahmananda (the Bliss of Brahman), Vidyananda (the Bliss of knowledge) has been explained. Let practice be granted (made) till it arises.



CHAPTER XV

॥ विषयानन्दः ॥

VISHAYANANDA

(BLISS OF OBJECTS)

As the happiness supposed to be derived from the enjoyment of the several objects in the world is itself only a fractional reflection of the Bliss of Brahman, that also is dealt with here.

अथात्र विषयानन्दो ब्रह्मानन्दांशरूपभाक् ।
निरूप्यते द्वारभूतः, तदंशत्वं श्रुतिर्जगौ ॥ १ ॥

Then the Bliss of objects which is of the nature of a fraction of the Bliss of Brahman and is the gateway (to it) is here described. The Veda declares its being a fraction of that (Bliss of Brahman).

एषोऽस्य परमानन्दः योऽखण्डैकरसात्मकः ।
अन्यानि भूतानि एतस्य मात्रामेवोपभुञ्जते ॥ २ ॥

This is its (Brahman's) supreme Bliss which is of the nature of undivided single happiness. Other beings enjoy only a fraction of this. [Brihadaranyaka IV, 3 (32)]

To demonstrate that objective happiness is only a bit of supreme bliss, the revered author analyses the nature of the mind which enjoys such happiness, by pointing out its varied activities.

शान्ताः घोराः तथा मूढाः मनसो वृत्तयः त्रिधा ।
वैराग्यं क्षान्तिः औदार्यं इत्याद्याः शान्तवृत्तयः ॥ ३ ॥

The activities of the mind are three-fold :— the peaceful, the turbulent and the deluding. Dispassion, forbearance, generosity and such like are peaceful activities.

तृष्णा स्नेहो रागलोभौ इत्याद्याः घोरवृत्तयः ।
संमोहः भयं इत्याद्याः कथिताः मूढवृत्तयः ॥ ४ ॥

Thirst (longing), affection, desire, greed and such like are turbulent activities. Mistake, fear and such like are considered deluding activities.

वृत्तिष्वेतासु सर्वासु ब्रह्मणः चित्स्वभावता ।
प्रतिबिम्बति, शान्तासु सुखं च प्रतिबिम्बति ॥ ५ ॥

In all these activities, the nature of consciousness belonging to Brahman is reflected. In the peaceful activities, Bliss also is reflected.

रूपं रूपं बभूवासौ प्रतिरूपः इति श्रुतिः ।
उपमा सूर्यकेत्यादि सूत्रयामास सूत्रकृत् ॥ ६ ॥

"He became a reflection in every form"—so says the Veda [Katha V-9, 10]. The author of the Sutras (Sage Badarayana) has framed the Sūtra "The reflected sun is the simile," and so on.

एक एव हि भूतात्मा भूते भूते व्यवस्थितः ।
एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥ ७ ॥

"The Self of all beings is One only residing in every being and is seen as one and also as many like the moon in water".

जले प्रविष्टः चन्द्रोऽयं अस्पष्टः कलुषे जले ।
विस्पष्टो निर्मले तद्वत् द्वेधा ब्रह्मापि वृत्तिषु ॥ ८ ॥

This moon entering dirty water is not clear, and is very clear in pure water. Similarly, Brahman also (reflects) in two ways in the mental activities.

घोरमूढासु मालिन्यात् सुखांशश्च तिरोहितः ।
ईषन्नैर्मल्यतः तत्र चिदंशप्रतिबिम्बनम् ॥ ९ ॥

As there is dirtiness in the turbulent and deluding (mental activities), the Bliss aspect is hidden; as (however) there is some slight clearness, there is the reflection of the consciousness aspect there.

यद्वापि निर्मले नीरे वह्नेः औष्ण्यस्य संक्रमः ।
न प्रकाशस्य तद्वत् स्यात् चिन्मात्रोद्भूतिरेव च ॥ १० ॥

Or, in pure water there is transmission of the heat (only) of fire and not of its light. Similarly, the appearance of the consciousness aspect alone is possible.

काष्ठे त्वौष्ण्यप्रकाशौ द्वौ उद्भवं गच्छतो यथा ।
शान्तासु सुखचैतन्ये तथैवोद्भूतिमाप्नुतः ॥ ११ ॥

Just as both heat and light appear in a piece of wood (ignited by fire), similarly in the peaceful activities Bliss and consciousness get appearance (appear).

वस्तुस्वभावं आश्रित्य व्यवस्था तूभयोः समा ।
अनुभूत्यनुसारेण कल्प्यते हि नियामकम् ॥ १२ ॥

The principle in both the cases is the same, depending on the nature of the things. The governing principle is determined in accordance with experience.

न घोरासु न मूढासु सुखानुभवः ईक्ष्यते ।
शान्तास्वपि क्वचित् कश्चित् सुखातिशयः ईक्ष्यताम् ॥ १३ ॥

Experience of Bliss is not seen in the turbulent nor in the deluding (activities). Even in the peaceful, some increased happiness is seen in some.

गृहक्षेत्रादिविषये यदा कामो भवेत् तदा ।
राजसस्यास्य कामस्य घोरत्वात् तत्र नो सुखम् ॥ १४ ॥

When there is desire in houses, lands and other objects, as this desire born of Rajo Guna is a turbulent activity, there is no happiness there.

सिद्ध्येत् न वेत्यस्ति दुःखं, असिद्धौ तत् विवर्धते ।
प्रतिबन्धे भवेत् क्रोधः, द्वेषो वा प्रतिकूलतः ॥ १५ ॥

There is the grief as to whether the object of desire will be got or not; if it is not got, the grief becomes intensified; if there is obstruction, anger (comes on); if it is harmful, hatred (ensues).

अशक्यश्चेत् प्रतीकारो विषादः स्यात्, स तामसः ।
क्रोधादिषु महत् दुःखं सुखशङ्काऽपि दूरतः ॥ १६ ॥

If no remedy is possible, there will be dejection. This is due to Tamo Guna. In anger etc., the grief is great; even a thought of happiness is far off.

काम्यलाभे हर्षवृत्तिः शान्ता, तत्र महत् सुखम् ।
भोगे महत्तरं, लाभप्रसक्तौ ईषदेव हि ॥ १७ ॥

When the object desired is got, arises the sensation of delight, a peaceful activity; there is great happiness in that; if enjoyment is had, the happiness is greater; it is only a little when there is a chance of getting.

महत्तमं विरक्तौ तु, विद्यानन्दे तदीरितम् ।
एवं क्षान्तौ, तथौदार्ये, क्रोधलोभनिवारणात् ॥ १८ ॥

In the case of dispassionateness, however, it is the greatest. This has been explained in Vidyananda (the previous chapter). Similarly, in forbearance and likewise in generosity (there is the greatest happiness) as anger and greed are eliminated.

'यद्यत् सुखं भवेत् तत्तत् ब्रह्मैव प्रतिबिम्बनात् ।
वृत्तिष्वन्तर्मुखास्वस्य निर्विघ्नं प्रतिबिम्बनम् ।। १९ ।।

Whatever happiness arises is Brahman itself by reflection; in the inward-turned activities, the reflection of Brahman is unhindered.

सत्ता, चितिः, सुखं चेति स्वभावाः ब्रह्मणः त्रयः ।
मृच्छिलादिषु सत्तैव व्यज्यते, नेतरत् द्वयम् ।। २० ।।

Existence, consciousness and bliss — these three are the natural characteristics of Brahman. In mud, stone etc., existence alone is manifested, not the other two.

सत्ता चितिः द्वयं व्यक्तं धीवृत्त्योः घोरमूढयोः ।
शान्तवृत्तौ त्रयं व्यक्तं, मिश्रं ब्रह्मेत्थमीरितम् ।। २१ ।।

Existence and consciousness — both are manifest in the turbulent and deluding mental activities. In the peaceful activity, all the three are manifest. Thus the mixed Brahman has been explained.

अमिश्रं ज्ञानयोगाभ्यां, तौ च पूर्वं उदीरितौ ।
आद्येऽध्याये योगचिन्ता, ज्ञानं अध्याययोः द्वयोः ।। २२ ।।

The unmixed (Pure) Brahman (is obtained) by knowledge and concentration. Both of them have been expounded already, the consideration of concentration in the first chapter (chapter XI) and knowledge in the (next) two chapters (chapters XII and XIII).

असत्ता जाड्यदुःखे द्वे मायारूपं त्रयं त्विदम् ।
असत्ता नरशृङ्गादौ, जाड्यं काष्ठशिलादिषु ।। २३ ।।
घोरमूढधियोः दुखं एवं माया विजृम्भिता ।

Non-existence and the two, inertness and misery,— these three are the characteristics of Maya. Non-

existence in the horns of a man etc., inertness in wood, stones etc., and misery in the turbulent and deluding mental activities — thus is Maya manifested.

शान्तादिबुद्धिवृत्त्यैक्यात् मिश्रं ब्रह्मेति कीर्तितम् ॥ २४ ॥

It was mentioned as 'mixed Brahman' by reason of its being identified with the peaceful etc. mental activities.

एवं स्थितेऽत्र यो ब्रह्म ध्यातुं इच्छेत् पुमान् असौ ।
नृश‍ृङ्गादि उपेक्षेत, शिष्टं ध्यायेत् यथायथम् ॥ २५ ॥

As the matter stands thus, this person who wants to contemplate Brahman must ignore the man's horns etc. (non-existing things) and contemplate on the remaining in the appropriate manner.

शिलादौ नामरूपे द्वे त्यक्त्वा सन्मात्रचिन्तनम् ।
त्यक्त्वा दुःखं घोरमूढधियोः सच्चिद्विचिन्तनम् ॥ २६ ॥
शान्तासु सच्चिदानन्दान् त्रीनप्येवं विचिन्तयेत् ।

In stones etc., the contemplation must be of the Existence aspect alone, leaving aside the Name and Form both. In the turbulent and deluding (mental activities), the contemplation must be on the Existence and Consciousness aspects, leaving aside the misery, and in the peaceful (mental activities) on all the three, Existence, Consciousness and Bliss — Thus should one contemplate.

कनिष्ठमध्यमोत्कृष्टाः तिस्रः चिन्ताः क्रमादिमाः ॥ २७ ॥

These three contemplations are, in order, the lowest, middling and good.

मन्दस्य व्यवहारेऽपि मिश्रब्रह्मणि चिन्तनम् ।
उत्कृष्टं वक्तुमेवात्र विषयानन्दः ईरितः ॥ २८ ॥

The bliss of objects has been described here (in a consideration of the Bliss of Brahman) only for the purpose of saying that the contemplation of the mixed Brahman is good for a dull person even though engaged in worldly affairs.

औदासीन्ये तु धीवृत्तेः शैथिल्यात् उत्तमोत्तमम् ।
चिन्तनं वासनानन्दे, ध्यानं उक्तं चतुर्विधम् ॥ २९ ॥

In the state of quietude however, as there is the dismemberment of mental activity, the contemplation on the flavour-like bliss is the very highest. Thus contemplation has been described as four-fold.

न ध्यानं ज्ञानयोगाभ्यां, ब्रह्मविद्यैव सा खलु ।
ध्यानेनैकाग्र्यं आपन्ने चित्ते विद्या स्थिरीभवेत् ॥ ३० ॥

That which is got by knowledge and concentration is no contemplation. It is verily knowledge of Brahman itself. When the mind has attained one-pointed-ness by contemplation, the knowledge becomes steady.

विद्यायां सच्चिदानन्दाः अखण्डैकरसात्मताम् ।
प्राप्य भान्ति न भेदेन भेदकोपाधिवर्जनात् ॥ ३१ ॥

In knowledge, Existence, Consciousness and Bliss, attaining the nature of an indivisible single essence, shine without any differentiation as the factors causing differentiation have been eliminated.

शान्ताः घोराः शिलाद्याश्च भेदकोपाधयो मताः ।
योगात् विवेकतो वैषां उपाधीनां अपाकृतिः ॥ ३२ ॥

The peaceful, the turbulent, the stones etc. are considered the factors causing differentiation. The removal of them (the factors of differentiation) is secured by concentration or by knowledge.

निरुपाधिब्रह्मतत्त्वे भासमाने स्वयंप्रभे ।
अद्वैते त्रिपुटी नास्ति भूमानन्दोऽत उच्यते ॥ ३३ ॥

When the Brahman-Reality, free from differentiating factors, second-less and self-luminous, shines, there is no three-foldness (as knower, knowledge and the known). It is therefore called the Bliss of Plenitude (Brahman).

ब्रह्मानन्दाभिधे ग्रन्थे पञ्चमोऽध्याय-ईरितः ।
विषयानन्दः, एतेन द्वारेणान्तः प्रवेश्यताम् ॥ ३४ ॥

This fifth chapter 'Vishayananda' (Bliss of objects) in the treatise called 'Brahmananda' (Bliss of Brahman) has been stated. With this as the entrance, one must enter inwards (to realise the Brahman in himself).

प्रीयात् हरिहरोऽनेन ब्रह्मानन्देन सर्वदा ।
पायाच्च प्राणिनः सर्वान् स्वाश्रितान् शुद्धमानसान् ॥ ३५ ॥

May Hari-Hara (Siva who is not different from Hari) be pleased always with this Brahmananda! May he also protect all living beings who seek refuge in Him and are of pure minds!

Some scholars may feel tempted to read into this stanza a veiled reference to King Harihara who was reigning at Vijayanagar when this book was written.

॥ शुभमस्तु ॥

CORRECTION SLIP

Page	*Line*	*For*	*Read*
4	14	intend	intended
9	29	seen	seen as
,,	,,	be as	be,
35	7	anti	ante
57	24	nes	ness
138	6	Prakrit	Prakriti
155	28	These	These,
,,	,,	dissolution	dissolution,
161	15	fruitlul	fruitful
172	28	etc.	etc ?
174	9	;	,
184	6	abut	about
188	29	. . .	*omit*
212	27	If	Is
221	9	difference	deference
228	3	his	one's
248	20	is	is in
258	28	will	it will
288	9	.	?
,,	10	If	It
289	12	mastey	mastery
315	9	illuminating witness the	witness the illuminating
347	5	contemptating	contemplating
357	11	It's	Its
396	30	is	are

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